THE CHURCHMAN.

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For the Churchman.

Lines

TO THE MEMORY OF BENJAMIN F. SHEPHARD, A. B.

Late a member of the Middle Class in the General Theological Seminary.

BROTHER! thou art call'd away,
In the morning of thy day;
Ere the glow of youth hath faded
From thy manly brow and eye;
Ere affliction's cloud hath shaded
Manhood's calm and bright'ning sky.
When at morn and eve we meet,
Duly, for communion sweet,
Kindling praise and humble prayer,
At the altar's solemn front,
We shall look all vainly there
For thy presence, as was wont.

Brother! thou art summon'd home,
Where earth's changes cannot come;
GOD hath call'd thee to thy rest,
Ere thy course was yet begun;
While thy willing footsteps press'd
Toward the race thou sought'st to run:
May his mercies ever be
Link'd with all our thoughts of thee;
Startling though the blow hath been,
May we, humbled in the dust,
Bless his hand, and ever lean
On his truth in fervent trust.

Brother! thou art call'd away,
In the morning of thy day;
Thou with us on earth may'st know
Love and joy and hope no more;
Sorrow, pain, and friendship's glow,
Prayers and tears, with thee are o'er.
Sadly o'er thy grave must swell
This our deep and last farewell;
Sadly, till our faith below
Shall be changed for sight above,
And our voices mingled flow,
As we sing the Saviour's love.

ELIS.

CHURCH DOCUMENTS.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-YORK.

(*Concluded from p. 957.*)

AFTER my return from the General Convention, on Monday, September 7, in Christ Church, Rye, I admitted the Rev. Peter S. Chauncey, Deacon, the Minister of that church, and of St. Thomas' Church, Mamaroneck, to Priests' Orders; and in the afternoon confirmed 12; and in the evening of the same day, preached in St. Thomas' Church, Mamaroneck.

Tuesday, 8th, in Zion Church, Greenburgh, admitted the Rev. Edward N. Mead, Deacon, Minister of that church, and of St. Paul's Church, Sing-Sing, to the Priesthood, and in the afternoon confirmed 2.

The above churches are all in Westchester county.

Tuesday, 22d, in the Church of the Ascension, in the City of New-York, admitted the Rev. Hilliard Bryant, Deacon, Missionary to Greece, to the order of Priests. On this occasion I had the pleasure of the presence and assistance of my Right Rev. brother, the Bishop of Kentucky, who preached the sermon.

On Friday, September 25th, I had the peculiar satisfaction of being present and assisting in St. Peter's Church, Philadelphia, at the consecration of the first missionary bishop of our Church: for among the many interesting and important acts of the late General Convention, was the passing of a canon providing for such an office. The individual called forth by our whole Church for a function so primitive and holy, and of such extensive promise of eminent usefulness, and then receiving the apostolical commission, was the Rev. Jackson Kemper, D. D., long a beloved, an honored, a faithful, and a most useful pastor in the Church; and than whom none probably would have been better qualified for the work whereunto he was then set apart. I need not tell you who was his consecrator. It is enough to say that it was he who probably stands alone, among all the Bishops in Christendom, in having gone beyond the forty-eighth year of his own consecration, and having himself given consecration to twenty-six successors of the Apostles. The other bishops who had the privilege of being associated with him at this time, were the Bishops of Virginia and Illinois, the Assistant Bishop of Pennsylvania, and the Bishops of Kentucky and New-Jersey.

On the fifteenth Sunday after Trinity, September 27th, in the Chapel of the Church of the Nativity, in the City of New-York, I admitted Henry Payne to the order of Deacons. The newly-consecrated Missionary Bishop favored me with his assistance on this occasion, and preached the sermon.

It is proper that I here also record the ordination held yesterday in your presence, when the following Deacons were admitted to the Priesthood:—The Rev. Henry Peck, Missionary at Constantia, Oswego county; the Rev. Timothy Minor, Missionary at Moravia, Cayuga county; the Rev. Erastus Spalding, Missionary at Sodus, Wayne county; the Rev. Stephen McHugh, Missionary at Waterloo, Seneca county; the Rev. Marshall Whiting, Missionary at Jamesville and Pompey, Onondaga county; and the Rev. Richard Smith, Minister of Trinity Church, Hector, Tompkins county.

Thus it appears, that of the duties peculiar to the episcopal office, I have been enabled through the past year to accomplish the following:—

Assisted at the consecration of one Bishop:

Ordained 20 Priests:

Ordained 15 Deacons, 3 for bishops of other dioceses:

Consecrated 9 churches, 1 for the bishop of another diocese:

Confirmed 643 persons.

I have also instituted 2 Rectors, and laid the corner-stones of five churches.

The changes among our clergy, other than those already noticed, have been as follows:—

The Rev. Hiram Adams has changed his canonical residence from this Diocese to that of Delaware.

The Rev. Parker Adams has departed this life. He was truly a good man, and was taken away at a period of life, when, from his age, connected with his intellectual and spiritual qualifications, he might still have been regarded as a blessed instrument of great continued good, to the holy cause to which he was so sincerely and so understandingly attached. His removal is among the proofs we daily have, that the great Head of the Church can accomplish his holy purposes without the means which seem to us even the most indispensable.

The Rev. Amos G. Baldwin is the officiating minister of a newly-incorporated church at Aurora, Cayuga county.

The Rev. Solomon Blakeslee has, at an advanced age, departed this life. He had been for several years residing on an estate in Otsego county, and rendered important gratuitous service to the missionary cause in this Diocese, to which, a few years since, he removed from Connecticut; and at the time of his death, was about being appointed Missionary at Guilford, Chenango county. I am personally cognisant of much good which he had done to the Church in our Diocese, and am happy to have this opportunity of recording my sense of the usefulness which still accompanied the good old age at which he died.

The Rev. Johnson A. Brayton, Deacon, is officiating at Black Rock and Lancaster, Erie county.

The Rev. George Bridgman, Deacon, has canonically removed from Tennessee to this Diocese, and is officiating as the minister of Salem Church, Brockport, Monroe county.

The Rev. Nathaniel F. Bruce, M. D., has resigned the Rectorship of Trinity Church, Geneva, Ontario county, and is at present residing and officiating in Allegany county.

The Rev. Richard Bury having canonically removed from the Diocese of Michigan, has become the Missionary at Potsdam, St. Lawrence county.

The Rev. William D. Cairns has removed by a letter of dismission to the Diocese of North-Carolina, and is succeeded in the Rectorship of Christ Church, Hudson, by the Rev. Isaac Pardee, canonically removed to this Diocese from that of Delaware.

The Rev. Robert Campbell has relinquished the Missionary station at Johnson's Settlement, Tioga county, and has become the Rector of Trinity Church, Seneca Falls, Seneca county.

The Rev. Robert B. Croes has removed by a letter of dismission to the Diocese of Virginia.

The Rev. Nathan B. Burgess has removed, in the same manner, from Connecticut to this Diocese, and has been invited to the charge of St. John's Church, Richford and Caroline, Tioga county.

It has pleased GOD to remove by death, from a long series of suffering and sorrow, the Rev. John W. Curtis, a young brother whom no one ever knew but to esteem and love. Talents and learning of a superior order, and humble and ardent piety, gave promise, when he entered the Master's field, of a peculiarly useful ministry. Frequent attacks of illness, however, terminating in one of very long continuance, interposed a hindrance, and called his friends and brethren to the duty of humble submission to what wore indeed the aspect of a most mysterious providence.

The Rev. Solomon Davis has relinquished the Missionary station at Oneida Castleton, Oneida county.

The Rev. John Dowdney, jun., is the Missionary at Kingston, Ulster county.

The Rev. Palmer Dyer, and the Rev. Henry Tullidge, Deacon, having removed to the State of Illinois, where a Diocese has since been organized, have, by the reception of that Diocese into union with the General Convention, become connected therewith.

The Rev. George Fiske has ceased to supply the Missionary station at Rome, Oneida county, in which he is succeeded by the Rev. James Sunderland, who is succeeded in the Rectorship of St. Philip's Church, Phillipstown, Putnam county, by the Rev. Charles Luck, who had received Deacons' and Priests' Orders in the Church of England, and having complied with the requisites of the Canons, has become a Presbyter of this Diocese. Mr. Fiske now adds the charge of St. Paul's Church, Holland Patent, Oneida county, to that of St Peter's, Oriskany.

The Rev. Alexander Frazer has relinquished the Missionary station at Warsaw, Genesee county, where he is succeeded by the Rev. Isaac Garvin, Deacon, and is the Missionary at Somers and North-Salem, Westchester county.

The Rev. David Griffith, Deacon, and the Rev. Robert Shaw, have removed into this Diocese, by letters of dismission, from North-Carolina.

The Rev. John Grigg has resigned the Rectorship of Trinity Church, Athens, Greene county, and is the Missionary at Syracuse, Onondaga county, being succeeded at Athens by the Rev. Lewis Thibou, jun., who had relinquished the Missionary station at Angelica, Allegany county.

The Rev. Richard D. Hall has removed, by letter of dismission, to the Diocese of Pennsylvania.

In the list of clergy to be published with the Journal of this Convention, you will find the name of the Rev. Joshua L. Harrison, Deacon. As my predecessor, in his address to the Convention of 1827, reported this gentleman as having been displaced from the ministry, the restoration of his name to our list of clergy, demands a special explanation. The case was one which occupied my mind long, and most seriously. I believe I left no means untried to make my decision with regard to it a righteous one. Its importance and peculiarity induce me to submit to the Church, through the medium of a note to this Address, the various documents connected with it.*

The Rev. Burton H. Hickox has resigned the Rectorship of Grace Church, Rochester, and is the Missionary at Watertown, Jefferson county.

The Rev. Marmaduke Hirst, and the Rev. Willie Peck, Deacons, have removed, by letters of dismission, to the Diocese of Pennsylvania.

The Rev. Algernon S. Hollister, and the Rev. James Selkrig, have removed, in the same way, to Michigan, where they are in the employ of the Board of Missions of our Church.

The Rev. Aaron Humphrey has relinquished the Missionary station at Morristown, St. Lawrence county, and is now discharging the duties of that at Waddington, in the same county.

The Rev. Hiram Jelliff has transferred his canonical connection from Connecticut to this Diocese, and is the Missionary at Lithgow, Dutchess county.

The Rev. Charles V. Kelly has removed from the Diocese of Ohio, and become the Rector of the newly-organized St. Bartholomew's Church, in the city of New-York, who have now, in the course of erection, a large and handsome stone church.

The Rev. Samuel M'Burney has removed from the Diocese of Massachusetts, and is the Missionary at Lewiston and Niagara Falls, Niagara county.

The Rev. Archibald T. K. McCallum, Deacon, has removed, by letters of dismission, to the Diocese of Maryland.

The Rev. Moses Marcus, a Presbyter of the Church of England, having complied with the canonical requisites, has become a Presbyter of this Diocese.

The Rev. Nathan W. Munroe, Deacon, has transferred his canonical residence to the Diocese of Tennessee, the Rev. Joseph H. Nichols, Deacon, to that of Connecticut, and the Rev. William W. Niles, Deacon, to that of Rhode-Island.

The Rev. Beardsley Northrop has resigned the Missionary station at Perryville, Madison county, and become the Rector of Trinity Church, Fayetteville, Onondaga county.

The Rev. George S. Porter has transferred his canonical residence to the Diocese of New-Jersey.

The Rev. Jesse Pound has relinquished the Missionary station at Seneca Falls, Seneca county, where, as above mentioned, he is succeeded by the Rev. Robert Campbell.

The Rev. Joseph Prentiss, long the faithful and excellent Rector of St. Luke's Church, Catskill, Greene county, has been compelled by ill health to resign that station.

The Rev. Ephraim Punderson has removed, by letter of dismission, to the Diocese of Ohio.

The Rev. Seth S. Rogers has removed, in the same way, from North-Carolina to this Diocese, and is the Missionary at Fayetteville, Chenango county, that station, then connected with Greene, in the same county, having been resigned by the Rev. Francis Tremayne, who has become the Rector of St. John's Church, Ogdensburgh, St. Lawrence county; being also succeeded at Greene, by the Rev. John V. Van Ingen, Deacon.

The Rev. Samuel Seabury has ceased to officiate in the Church of the Nativity, New-York, that parish being now supplied, as above noticed, with the pastoral services of the Rev. Mr. Walker, and now confines himself to his very useful labors as Editor of the Churchman.

The Rev. Richard C. Shimeall has resigned the Rectorship of St. John's Church, Canandaigua, Ontario county, and accepted that of Christ Church, Binghamton, Broome county.

The Rev. William Tatham, Deacon, is the Principal of the Academy at Holland Patent, Oneida county.

The Rev. Frederick Van Horne, an aged Presbyter of the Diocese, has departed this life.

The Rev. Samuel A. Warner has been canonically transferred to the Diocese of New-Jersey.

The Rev. Eleazar Williams, Deacon, is officiating in Franklin county.

The Rev. George E. Winslow, M. D., Deacon, having gone to England on a visit, has been there admitted to Priests' Orders by the Bishop of Sodor and Man. Not being apprized of his intention to remain permanently in that country, I retain his name on the list of clergy of this Diocese.

The Rev. John W. Woodward has relinquished his charge at Centerfield, Ontario county.

The number of clergy in our Diocese is 198.

Twenty-one of our clergy have removed to other Dioceses, and 14 been received from others into this, and 4 have departed this life.

The present number of candidates for Orders in the Diocese is 46, 7 more than were reported last year. They are as follows:—

Charles Skerrett, John D. Ogilby, Libertus Van Bokkelen, Richard Cox, Pierre T. Babbit, John W. Brown, Clement M. Butler, Henry H. Prout, Frederick F. Peake, John F. Fish, Henry L. Storrs, Benj. M. Yarrington, Reuben J. Germaine, Henry Lawrence, James D. Nicholson, F. A. P. Barnard, John B. Kerfoot, Wm. E. Eigenbrodt, Asa Griswold, Anthony Ten Broeck, Lloyd Windsor, George Ogle, James M. Fenn, Charles Ackley, Solon W. Manney, William H. Purviance, Samuel Penny, Ferdinand Rogers, John L. Watson, Guy R. Pinching, Daniel E. Burhans, Thomas L. Mallaby, E. H. Cressey, John Noble, Daniel S. Lewis, Nathaniel P. Knapp, G. B. Engle, Joseph G. Knapp, Pierre P. Irving, James Harshaw, Charles B. Stout, William W. Hickox, Gershom P. Waldo, William Caird, Nelson E. Spencer, Isaac Swart. Of these, 22, viz. Messrs. Cox, Babbit, Butler, Fish, Peake, Yarrington, Brown, Prout, Storrs, Nicholson, Lawrence, Germaine, Windsor, Ten Broeck, Ackley, Manney, Rogers, Pinching, Mallaby, Noble, Lewis, and J. G. Knapp, are students of the General Theological Seminary.

John Johnstone has, at his own request, had his name stricken from the list of candidates, and that of Thomas Bonsall has been stricken from the list, and his application for Orders rejected, for reasons rendering him a totally unfit person for admission to the ministry

The various means which have long been in operation in our Diocese for promoting the interests of the Church, continue to be applied with great fidelity, and by GOD's blessing, with a good measure of success. The Protestant Episcopal Press, in New-York, continues eminently useful through the medium of the almost omnipotent moral engine which it is directing to so holy, excellent, and beneficent purposes. But it is still much cramped in its operations. That individual, or those individuals, by whose liberality the debt of that noble institution shall be paid off, and it be enabled to exert all its proper influence, would contribute in a degree, the extent of

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* These documents are,

I. My first communication to the Standing Committee;

II. The action of that body; and

III. My last communication to the Committee, including a letter to Mr. Harrison.

They are as follows:—

I.

To the Standing Committee of the Diocese of New-York.

New-York, April 7th, 1834.

I respectfully request the opinion of the Standing Committee as my Council of advice in the case of Mr. Joshua L. Harrison, the particulars of which are as follows:

It appears by the printed Journal of the Convention of this Diocese of 1826, that Mr. Harrison had been ordained Deacon by Bishop Hobart, since the immediately preceding Convention. In the Bishop's address to the Convention of 1827, is the following notice: "The Rev. Joshua L. Harrison removed, on account of his health, to England. He has since signified to me his relinquishment of the ministry, and of course, under the canon in such case provided, is displaced therefrom." Some time since, I received a letter from Mr. Harrison, in which he stated that his relinquishment of the ministry was the consequence of a despondent state of mind, and great depression of spirits, growing out of the indisposition which he suffered; and earnestly entreated that if not irrevocably debarred by the laws of the Church, he might be permitted to resume the exercise of the ministry. The Canon to which the Bishop referred, it will be borne in mind by the Standing Committee, is not that now in force, but the 7th Canon of the General Convention of 1820. I should have dismissed the case at once, on the ground that displacing or degradation from the ministry is a final and irrevocable sentence, if the application of Mr. Harrison had not brought to my mind a distinct recollection of my having thought, at the time, that the provisions of the Canon had not been carried into full effect by Bishop Hobart. The Canon required the Bishop to "record" the declaration of relinquishment. Whether from conversation with the Bishop himself, or from my own impression, that nothing further had been done, I do not recollect, but certain I am, that I then had the idea that he supposed the Canon sufficiently complied with by entering the declaration in his accustomed address to the Convention. The Canon further provided that on the Bishop's displacing the person so declaring from the ministry, he is "to pronounce and record in the presence of two or three clergymen, that the person so declaring *has been* displaced from his grade in the Ministry in this Church." Here too I recollect to have supposed that the Bishop considered his making in his address, and consequently, reading before the clergy assembled in Convention, the entry that Mr. Harrison "is displaced from the Ministry," was sufficient. Having these impressions recalled to my mind by the reception of Mr. Harrison's letter, I turned to the Bishop's address, and found confirmation of them in the expression, "*is displaced*," leading to the conclusion that the Bishop supposed the displacing to be *then* effected, and not to *have been* effected by a previous compliance with the provisions of the Canon. Upon diligent inquiry and examination, I can find no other record touching the case of Mr. Harrison, except that above noticed, from the Bishop's printed address to the Convention of 1827. The less stress, however, is perhaps due to this circumstance, from the fact of my being unable to find any journal of his episcopal transactions, except in printed documents. Of the clergy that were here at the time of the reception of Mr. Harrison's letter from England, I cannot find one who was any other ways a witness of the recorded displacing of Mr. Harrison, than by being present at the reading of the Conventional address. In answer to a letter, on the subject, written by me to the Rev. Dr. Upfold, he states that he was on terms of particular intimacy with Mr. Harrison, that Bishop Hobart conversed often and freely with him on all matters relating to that gentleman, and he has no doubt that if he (the Bishop) had summoned any of the clergy for the purpose specified in the 7th Canon of 1820, he would have been one of them. Nor can I find, upon inquiry, that the further provision of the Canon making it the duty of the Bishop to give notice to every other Bishop, of his having displaced a clergyman agreeably to its provisions, was complied with, except the usual sending of the Journal to each Bishop may be so construed. If my construction of the Canon is correct, it requires a more formal and solemn procedure than I can find any evidence of, or than, from the distinct recollection of my impressions at the time, I believe was had in the case. It appears to me also, that in a matter of such awful moment as the inflicting of the irrevocable sentence of displacing or degradation from the ministry, the strictest adherence to the Canons ought to be considered as essential to its validity.

The advice of the Council is asked on the question whether, under all the circumstances of the case, I may consider the procedure in reference to Mr. Harrison so far deficient in canonical formality, as to justify my allowing him to resume the exercise of the ministry in this Diocese.

Signed, BENJAMIN T: ONDERDONK,
Bishop of the Diocese of New-York.

While in the examination of this subject, I would thank the Council of advice for their opinion, whether the expression in a letter to me by a clergyman in reference to the ministry, "I have resolved to abandon it for ever," or words of similar import, may be taken for the declaration supposed in the 39th Canon of the General Convention of 1832, instead of one in stricter verbal conformity with the terms used in said Canon; and if so, whether in recording said declaration, I am to state the words actually used, or make the record in the precise terms of the Canon.

B. T. O.

II.

Extract from the Minutes of the Standing Committee of the Diocese of New-York, October 28th, 1834.

"The minutes of the preceding meeting having been read and approved, the report of the Sub-committee on the case of Rev. Joshua L. Harrison, in which the Bishop of this Diocese had requested the opinion of the Standing Committee as his Council of advice, was called up and read in the words following:—

The Sub-committee on the Bishop's communication of the 7th April last, submit the following report:—

1. As to the case of the Rev. Joshua L. Harrison—

It appears that this gentleman was ordained Deacon by the late Bishop in or prior to the year 1826, and that in the annual address of the late Bishop to the Diocesan Convention in 1827 is contained the following paragraph:—'The Rev. Joshua L. Harrison removed, on account of his health, to England. He has since signified to me his relinquishment of the ministry, and of course under the Canon in such case provided, is displaced therefrom.' This is all the evidence now to be found in relation either to the renunciation or displacing of Mr. Harrison. In fact, as the present Bishop states, no record or journal of the episcopal acts of his predecessor has yet been discovered, except as these acts are mentioned in printed documents. Mr. Harrison is desirous to return to this country and resume the ministry, and states in a letter to the present Bishop, that his relinquishment was produced by despondency and depression of spirits caused by ill health. The Canon alluded to in Bishop Hobart's address, is the 7th of those of 1820, and which with some alterations is still in force. In its original form it provides, that when any minister shall declare to the Bishop his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof, it shall be the duty of the Bishop to admonish, or suspend him, or to displace him from his grade in the ministry, and to pronounce and record, in the presence of two or three clergymen, that he has been admonished, suspended, or displaced; and in case of displacement, it is made the duty of the Bishop to give notice thereof to the Bishop or Standing Committee of every other diocese.

This Canon is now superseded by Canon 38 of 1832, which does away with admonition and suspension, and requires the declaration of renunciation, as well as the sentence of displacement, to be recorded, and Canon 39 of 1832 declares displacement to be equivalent to degradation, and that no degraded minister shall be restored. These alterations are not otherwise important than as showing the serious character and consequences of this proceeding, and the increased formality required in regard to it. Although the address is silent as to the form or contents of Mr. Harrison's renunciation, we should incline to think, if all the subsequent proceedings were regular, that a valid renunciation ought to be presumed, on the ground that the Bishop would not have acted in the case unless it had been duly brought under his cognizance by a compliance with all the preliminary requisites. Assuming this fact, it remains to inquire whether there is sufficient evidence of the displacement. The Canon provides that displacement from the ministry, shall be pronounced and recorded by the Bishop in the presence of two or three clergymen: evidently contemplating something in the nature of a specific sentence or decree, to be authenticated by the presence of two or more clergymen as witnesses. It is not suggested, nor is there the least reason to suppose, that any of the clergy who may have been present in the Convention on the delivery of the annual address, were summoned to attend or considered themselves as attending, for the purposes or within the intention of this Canon, viz. to witness the pronouncement and recording of the Bishop's decision on Mr. Harrison's renunciation. These addresses relate to the general concerns of the Church, and are intended essentially for information. To consider them as substantive acts of discipline in the various cases thus brought to the knowledge of the Convention, would be to lose sight of their real character and object. We think therefore that the notice contained in the address of 1827, as to Mr. Harrison, cannot be regarded as the pronouncement of a sentence in decision on his renunciation of the ministry, within the meaning of the Canon; and this constituting the whole evidence on the subject, that it is not sufficient to prove his displacement from the ministry. We are also of opinion that if this address should be deemed equivalent to a sentence, the recording of it on the minutes of the Convention, if this had been done, (which we understand not to be the usual course,) would not have been such a record as is contemplated by the Canon. The record there intended must be understood as referring to some book or memorial, kept and preserved by or under the authority of the individual whose province it is to pronounce and record the sentence. The journals of the Convention are kept and preserved by an officer of that body, and under its control. The Bishop is in no way responsible for their fidelity and accuracy. They cannot in any sense be considered as records of his official acts, in cases like this, not requiring the consent or co-operation of the Convention. The renunciation of Mr. Harrison being voluntary, we are further of opinion upon general principles, that it was revocable at any time before the pronouncement of the sentence of displacement, and there being no sufficient evidence that this sentence has yet been pronounced within the provisions of the Canon, that the present application of Mr. Harrison must be considered as a virtual revocation of his previous declaration of renunciation, and consequently, that he is still entitled to exercise his ministerial functions.

Upon the second branch of the Bishop's communication, it appears to us that in all proceedings under the 38th Canon, the most safe and convenient rule will be to require from every clergyman desirous to relinquish the ministry, a written declaration under his hand, not only of his renunciation of it, but also of his design not to officiate in future in any of its offices.

Upon the third and last branch of the Bishop's communication we are clearly of opinion, that the declaration should be in the very words of the original.

The circumstances of this case evincing the importance of a regular and authentic record of episcopal acts, we deem it a fit occasion to bring this subject under the consideration of the Bishop, and under these views we respectfully recommend that the following entry be made in the minutes of the Standing Committee.

The Standing Committee having considered the communication addressed to them by the Bishop of this Diocese, under the date of the 7th April, 1834, are of opinion and do advise the Bishop as follows:—

1. In relation to the case of the Rev. Joshua L. Harrison, that there is not sufficient evidence of his canonical displacement from the ministry.

2. In relation to the general questions propounded by the Bishop, that it is expedient in all cases under the 38th Canon, that the declaration of renunciation should be in the prescribed terms of the Canon; and that it is indispensable that the record of the declaration should be an exact and literal transcript of the original.

3. That with a view to the preservation of a regular and authentic record of the episcopal acts of the Bishop, a book be provided for the purpose of recording therein such acts—that the Secretary of the Standing Committee be considered for this purpose as the Secretary of the Bishop, and be employed by him to record such acts; and that the book of record be kept by the Secretary with the books and papers of the Standing Committee.

4. That a copy of these resolutions and of the report on which they are founded, be furnished to the Bishop.

All which is respectfully submitted.

Signed, T. L. OGDEN,
New-York, August 7, 1834. P. A. JAY."

After a full discussion of the whole subject, the question being put on the first resolution, viz. "In relation to the case of the Rev. Joshua L. Harrison, that there is not sufficient evidence of his canonical displacement from the ministry," the Committee was found to be equally divided; four members voting in favor of, and four against its adoption.

The second resolution, viz. "In relation to the general questions propounded by the Bishop, that it is expedient in all cases under the 38th Canon, that the declaration of renunciation should be in the prescribed terms of the Canon, and that it is indispensable that the record of the declaration should be an exact and literal transcript of the original," was adopted unanimously.

On the third resolution, no question was taken, it being understood that its provisions had been incorporated in the revised Canons, passed by the last Convention of this Diocese.

The fourth resolution, directing "That a copy of these resolutions and of the report on which they are founded, be furnished to the Bishop," was also adopted unanimously.

Attest, WM. CREIGHTON, *Secretary.*

III.

To the Standing Committee of the Diocese of New-York.

BRETHREN,

The proceedings of your body, acting at my request as my Council of advice, in the case of the Rev. Joshua L. Harrison, on the 28th October last, were duly furnished to me by your Secretary, and I thank you for the full and deliberate consideration you gave to the matter. The elaborate report of your sub-committee, on the question for adopting which you were equally divided, has of course met with the grave and respectful consideration to which it is so eminently entitled. Aware of the unusual importance of the subject, I have designedly postponed a decision until sufficient time should have elapsed and been improved, to allow me the hope that I had left no means untried to enable me to arrive by GOD's blessing at a just and proper conclusion. Meanwhile, through the kindness of Dr. William H. Hobart, the eldest son of the late Bishop of this Diocese, there has been a new and thorough examination of his father's papers, without however, the discovery of any evidence of the regular and canonical displacement of Mr. Harrison from the ministry. The doubt, therefore, stated in my former communication to you, growing out of my distinct recollection of irregularity in the procedure relative to Mr. Harrison, which is recorded in the annual episcopal address of 1827, and strengthened by a variety of other negative testimony, as detailed to you, remains in its full force, and indeed, has ripened into the conscientious conviction that Mr. Harrison never was canonically displaced from the ministry, and that it would therefore be unjust for me to view him in any other light than a Deacon of this Diocese

The following is a copy of the letter to Mr. Harrison, communicating to him the decision to which I have thus, in the fear of GOD, deemed it my duty to come.

To the Rev. Joshua L. Harrison, Deacon.

REV. AND DEAR SIR,—I have at your request, taken your case into my most mature and deliberate consideration. When you first presented it to my notice, I was led from the recollection of circumstances at or about the time of the Convention of this Diocese in 1827, at which our then Bishop, in his annual address, spoke of your being displaced from the ministry, to apprehend that the displacing had not been conducted in strict conformity with the canonical provisions. Upon instituting strict and extensive inquiry myself, and causing further inquiry to be made by others, during which there have been full and frequent examinations of printed and other documents throwing light on the official acts of my predecessor, I cannot find evidence of the provisions of the Canons having been carried into effect in your case, while I have very strong negative evidence to the contrary. After therefore long, serious, anxious, and deliberate consideration of the whole matter, not, I trust, without a humble and practical sense of the necessity of divine guidance in order to the right decision of a case of such grave import, I am conscientiously convinced that the regular canonical procedure was not had in your case, and consequently, that I cannot regard you otherwise than as a Deacon of this Diocese.

The license to preach given to you by my predecessor, you will consider as to continue in full force as long as you remain a Deacon of this Diocese, unless previously revoked.

That GOD may bless your ministry is the sincere prayer of,

Rev. and dear Sir,
Your affectionate Brother,
Signed, BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, May 2, 1835.

My confidence in the righteousness of the decision to which this important matter has been brought, has been strengthened by the opportunity which the late meeting of the Trustees of our Theological Seminary afforded me of laying the whole case before my Right Rev. Brethren, the Assistant Bishop of Pennsylvania, and the Bishops of North-Carolina and New-Jersey, each of whom agreed with me entirely, and stated that mine was the only course that could be taken, and such as they, in similar circumstances, would feel it their duty to take.

Having brought the case before you, I have felt it to be my duty to make to you an official communication of my decision, and remain, Brethren,

Yours very sincerely,
Signed, BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.

which cannot be estimated, to the glory of God, the good of the Church, the benefit of the commonwealth, and the spiritual and eternal interests of man.

The Churchman, published at the Press, and the Gospel Messenger, at Auburn, continue to be two of the best religious periodicals in the country. Every family in this Diocese should take one or the other, and all that can, both of these papers. The latter is commended to liberal patronage by the peculiarly interesting circumstance of its being almost the only way in which physical infirmity allows an old and most faithful servant of the Church to exert his wonted zeal and ability in aid of the best of causes.

The Education and Missionary, Bible and Common Prayer-book, and Tract Societies presented their respective claims in a most interesting manner, at their joint anniversary celebration last evening. You heard of much that they had done, and still more that they can do, if means are provided. Our missionary operations especially demand attention. The field is still much larger than we can occupy, and the calls greater than we can meet. A system is getting gradually introduced, by which the application of the fund is returning to its original destination, of being, not a permanent parochial dependence, but a mean of extending the borders of the Church, and building up new and feeble parishes.

I will detain you, Brethren, but a moment longer, while I say a word in reference to the required means of enabling the several institutions of our General and Diocesan Church to carry on their operations. The primitive and scriptural mode of contributing to the support of the Church, by a perpetual and systematic exercise of charity, has recently been introduced, with the happiest results, in various parts of our communion. That mode, under the proper epithet of "Offerings of the Church," has been brought to notice through various periodicals, and other ecclesiastical publications. Its great outlines are, that no man has, on Christian principles, a right to the enjoyment of property, without a thankful acknowledgment of the source whence it is derived, by the offering of a due portion of it to the cause of God; and that according as God has prospered him, he should, at stated times, give of his abundance plenteously, or of his little, gladly of that little. Judging from the results of this plan, which have been elsewhere experienced, I have no doubt that at least $20,000 could be raised for religious purposes in this Diocese, in addition to all now raised, which would be felt as a burden by none. I commend the subject to your serious consideration.

Brethren, I will detain you no longer from your important business, except to commend you to the direction of God's most gracious favor, and the furtherance of his continual help.

Benjamin T. Onderdonk.

Utica, October 2, 1835.

COMMUNICATIONS.

To the Editor of the Churchman.

Rev. and Dear Sir,

I have seen with great pain the articles entitled 'Illinois and the British Public' in your paper of the 3d and 17th of October. The Episcopal Recorder, to which the latter refers, I have not seen; but I gather from your remarks, that the article signed 'Illinois' has exhibited some asperity, and your own remarks themselves are not overburthened with suavity. It is deeply to be regretted at all times that there should be any acrimony, where intentions are pure and honest, and a difference exists only in judgment. More especially is it to be regretted at this time, when the Church hath exhibited in the wisdom of her collective counsels so delightful a spirit of harmony and love. As I was one of the friends of Bishop Chase to whom he explained his views and motives in revisiting England, and one who approved, and still approve, of his proceedings, I feel myself called upon, in his absence, to step forth in his defence.

On a careful examination of what has appeared in the Churchman, the objections to the course pursued by the Bishop seem to be the following: —that the harmony and respectful confidence existing between the Church of England and the Episcopal Church in America is endangered by any solicitations for pecuniary aid; that the door will be opened for a system of forward and importunate begging; that it is unkind and inconsiderate toward Great Britain, who has claims enough upon her within her own borders; that the resources of the United States are so ample that neither worldly prudence nor national pride can permit our citizens to be under obligation to another independent government; and that an application to Englishmen will prevent many Americans from giving to the Diocese of Illinois who would otherwise have given freely.

This seems to me the amount of the objections; for I do not take into view what is said of 'detailing at home in newspapers and two-penny books of travels, such names and incidents of private life as no honorable and sensitive mind desires to have obtruded on the public.' However just this censure may be, it has nothing to do with the present question. I am not aware that Bishop Chase has ever incurred so grave a charge, and I cannot believe that he ever will.

Now with regard to the above objections, not one of them, in my opinion, fairly applies to Bishop Chase. This is evident from the fact that he has gone by express invitation. The letters from Lord Kenyon and the Bishop of Sodor and Man, which he laid before his friends, both expressed the strongest and most unabated friendship for the Bishop, and a desire to see him once more in England. Surely the acceptance of such an invitation will not diminish 'the harmony and respectful confidence' between the two Churches, but rather increase them; and as to 'opening a door for a system of forward and importunate begging,' I cannot see how it can possibly have that effect, since the beggars, if they imitate Bishop Chase, must wait for an invitation.

But 'it is unkind and inconsiderate to ask Great Britain for money, when she has claims enough upon her charity within her own borders.' In the first place, I ask, What evidence is there that Bishop Chase has gone abroad to ask for money, or, to use the language of your correspondent, 'A. B.,' 'to appear as a mendicant before the public in Great Britain?' It is easy to give an odious epithet; and when it is given, the error in logic is common, of assuming the very point which ought to be proved. The Bishop of Sodor and Man more than suggested the possibility of finding some among the clergy of the Church of Ireland who would be disposed to become missionaries in America. These clergymen having, from dear-bought experience, become familiar with the Romish controversy, will be able assistants in the Valley of the Mississippi. The Romish clergy are trained to be keen and subtle disputants. None understand better the arts of controversy, or are more skilled 'to make the worse appear the better reason.' How many, I would ask, of the Protestant clergy in this country, are prepared to detect their wily sophisms? The idea has been so prevalent that Americans are too intelligent to be led astray by the absurdities of Popery, that Protestants have been put off their guard. The danger, therefore, now meets and takes them by surprise. When crowds of Irish emigrants are flocking to our shores, and priests in great numbers to keep them in subjection, will it not be useful to the Church to bring over to this country at least a few veterans who are accustomed to meet these formidable enemies of our faith? And supposing that some zealous Protestants in England should feel it their duty as Christians to counteract the designs which it is very evident the Romanists have of obtaining an ascendancy in the West, would any reasonable man blame the Bishop for receiving their voluntary contributions, whether in money or books, for the formation of a missionary school in Illinois? Does not the Church in this country owe a never-ceasing debt of gratitude to Lady Ross, Lord Kenyon, and the lamented Lord Gambier? Who that looks on the Ohio institution can refrain from blessing God for the success which attended Bishop Chase's appeal to our fellow Christians in England, when he went in a very different attitude from that in which he will now appear?

As to what is said of national pride, and the unwillingness of Americans to contribute to an avowedly good cause, because Englishmen are, or may be asked to contribute—I reject all such motives as in themselves unchristian. In Christ Jesus there is neither Jew nor Greek, Barbarian nor Scythian. We are all members of one body; and if one member suffer all the members are bound to suffer with it. Let us look back to first principles. They are simple, and will easily teach us what is our duty. When the Christians in Macedonia or Achaia, determined to send relief to the poor saints which were in Jerusalem, what would have been said of them of Antioch, if they had thus addressed the members of the Church in Jerusalem: You must not receive from Macedonia and Achaia, for they are in Europe. We of Asia think it disgraceful to be suppliants for their bounty. Let them mind their own concerns, and we will mind ours. We would have contributed to the supply of your wants, if you had not received from them. Their interest for you, diminishes ours!

Contrast with this spirit the language of the great Apostle: 'Moreover, Brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints.' (2 Cor. viii. 1-4.)

I remain, Rev. and dear Sir,
Your faithful friend and brother,
S. F. Jarvis.

Hartford, Oct. 20, 1835.

THE CHURCHMAN.

SATURDAY, OCTOBER 31, 1835.

DEPARTURE OF THE FIRST MISSIONARY BISHOP.

The meeting in the Church of the Ascension last Sunday evening, evinced an interest in the cause of missions which far surpassed the most sanguine expectations. The church was crowded to overflowing: very many stood during the whole of the service, and hundreds went away who could not obtain entrance into the church. The amount of money collected was $2200; a noble collection, but almost unimportant compared with the absorbing interest which was manifested in the proceedings of the evening. The evening prayer was read by Dr. Anthon, after which the congregation was addressed by the Right Rev. Bishops B. T. Onderdonk and Kemper, by the Rev. Dr. Milnor, Rev. Hugh Smith, and Rev. Dr. Hawks. The subscriptions and contributions, in aid of Missouri and Indiana, were then taken up to the amount above stated. Bishop Onderdonk then delivered the valedictory address to the Missionary Bishop, and the exercises of the evening were closed with appropriate prayers from the Liturgy by the same Bishop, and the pronunciation of the benediction by Bishop Kemper.

After the dismission of the congregation, many of Bishop Kemper's old friends in this city pressed around him to bid him farewell, and many sought an introduction to him that they too might bid him "God-speed," "on the most primitive and apostolic errand that has ever occurred in our country." We bless God that the events of every day inspire us with a deeper confidence in the resources which, as a Church, we may put forth in the might of His Spirit, and for the glory of His Name. We feel our inability to portray the feelings that were excited, and we are, therefore, happy on this occasion of sending out to the West our first Missionary Bishop, to give utterance to our sentiments in the pathetic and eloquent strains of Bishop Horne, as quoted by Bishop Skinner in his sermon at the consecration of the first American Bishop at Aberdeen. The lapse of half a century has brought a gracious answer to the deep, mild prayers of Horne, Jones, Secker, and other benignant spirits, who hailed with holy and rapturous hopes the rising glory of the American Church. Let the same spirit spread, let the same prayers ascend, let the same awakening be continued, let the same energising love penetrate and impel onward and yet onward our United Church, and in due time her glory shall be perfected; "her sun shall no more go down, neither shall her moon withdraw itself; for the Lord shall be her everlasting light, and the days of her mourning shall be ended."

"Dr. Horne," says Bishop Skinner, "after mentioning some respectable characters on the other side of the Atlantic, that 'give us ideas of our Episcopal brethren in America, to which we were before strangers,' delivers his pious sentiments in these pathetic wishes:" which are now as applicable to the sending of Episcopacy hence to the West, as they were to the prospect of its establishment in our Eastern States.

'May the great God, our Saviour, prosper the glorious work of their hands upon them, till the clouds of infidelity disperse before the Sun of Righteousness, rising to the American, perhaps, as he sets to the European world; and till the unhappy misguided wanderers, having their eyes opened by the shining of his marvellous light, return to the Church, and all become one fold under one Shepherd, the Bishop of their souls, ruling in every Church that is His, by an earthly representative. And O come that happy day, when God shall put it into the hearts of our governors, to remember the groanings of such as are in captivity under the bondage of sin, and to consider the cries and tears of the hundreds and the thousands, who would receive a bishop of the Church of England as *an angel of* God, *even as* Christ Jesus; that he might ordain them elders in every city, who being sent forth, might preach liberty to the miserable captives, and the opening of the prison doors to them that are fast bound in darkness and the shadow of death, calling them forth into the light of the Lord God, and the Lamb, to behold him shining in his Church in the beauty of holiness. For whom this glorious work of establishing Episcopacy in America is reserved, God only knows. Blessed is he whose heart shall conceive, and whose hands shall accomplish it. His works done in the faith, and for the love of his Master, shall praise him, when that Master sits in judgment, in the gates of the New-Jerusalem; and all generations arising from the dust, shall call him blessed.'

We have now the pleasure of laying before the reader the addresses that were delivered as furnished by their respective authors.

BISHOP ONDERDONK'S ADDRESS TO THE CONGREGATION.

Brethren,—The occasion of our present assembling is one of deep and peculiar interest.

It is now about fifteen years since the General Convention of our Church commenced systematic efforts for spreading the Gospel at home and abroad, by means of missionary services. The Domestic and Foreign Missionary Society was the agent for this purpose. It was made to consist of such persons, in addition to the Bishops of the Church, as by their voluntary contributions should purchase the right of having a voice in the management of its concerns. The Society continued under various modifications, and blessed with a good degree of efficiency and usefulness, but always retaining this principle, until the General Convention of the present year. That Convention will long be held in the most gratifying remembrance for the distinguished proof which it afforded of the general prevalence, and the strengthened influence, throughout all the borders of our Church, of that spirit of Christian love and unity, and of common devotion, on sound principles, to the great interest of the mystical body of Christ, which can come only from that divine Spirit by whom the whole body of that Church is governed and sanctified.

Among the important measures effected at that Convention, was the entire uprooting in our missionary operations of the above-mentioned principle of allowing money to purchase a right and an influence in conducting those operations. The broad ground was taken that the Church is the true Christian missionary society, and every member of the Church, as such, a member of that society. Thus every individual among us is made directly a debtor to the missionary cause. The Church expects every one of her members to contribute liberally of his worldly substance to the promotion of that cause, and to be ready at her call to render to the same what personal services he may. Her bishops, and clerical and lay deputies, in General Convention, have now intrusted to them, besides all the other sacred and important matters which devolve on that body, a care that the Church is doing her duty in her legitimate peculiar work of spreading the knowledge of the Saviour, and extending the borders of his kingdom throughout the world. Every thing appertaining to the missions of the Church is in the charge of the General Convention, when in session. During its recess, the charge is devolved on a Board of Missions, consisting of the bishops and of clerical and lay representatives of the Convention, taken from various parts of the Church. And this body, again, is represented, for the purpose of more convenient constant action, by a committee for domestic, and another for foreign missions; each composed of such bishop or bishops as may attend, and four clergymen and four laymen; together with their respective secretaries and treasurers.

Such, Brethren, is the preparation which the Church has made to enable you to do your duty as Christians in contributing to the spread of your holy religion. As many of you as have been baptized unto Christ owe a debt to that divine and gracious Lord which you can never fully repay. A part of that debt is the advancing, by all the means in your power, of that cause — the converting, the enlightening, the sanctifying, and the saving of the world — for which he labored, and suffered, and died. Your Church, in its organization as a domestic and foreign missionary society, has prepared the way for your contributing most efficiently to so holy, so extensive, and so beneficent an enterprise. And she now throws herself upon the filial affection of her children, and upon their love for her Lord and theirs, for the means of carrying her object into effect. She appeals to no other motive in extending these means than what is directly sanctioned by the Word of God—the motive of doing good, of serving your Redeemer, of building up his Church, of winning souls to him, of breaking down the empire of sin and Satan, of demolishing the strongholds of error, of spreading truth and righteousness, virtue and piety throughout the world, and of raising, in the salvation of souls, everlasting trophies to the honor of the Redeemer's name, and the omnipotence of his saving grace. And surely such motives will be shown to be sufficient. The laying aside of the human machinery of rights and privileges rated by money, in agencies connected with the accomplishment of the great objects for which the Church was appointed, will not diminish the efficiency of those agencies. It will rather be appreciated in its true character as of a totally opposite tendency. To be co-workers with Christ and his Church, is the privilege of all his people, the value of which no money can equal. It is a duty the obligation of which no money can measure. Christ gave himself for them; and none who deserve the name of his people will consider all that they can do as amounting to the one-half of their obligation.

This is the broad principle, Brethren, on which our Missionary Society, that is, our Missionary Church, calls upon its members to come up to the help of the Lord in those missionary enterprises and operations which are the divinely-constituted means of securing the fulfilment of the promise which God, by the mouth of David, made to the Messiah, that the Heathen should be given him for an inheritance, and the utmost parts of the earth for a possession; and of carrying into effect the blessed and beneficent design of Jesus, when he bid his Apostles, and through them his ministry, to the end of time, to go into all the world, and preach the Gospel to every creature.

And now, Brethren, a successor of those Apostles is about to go forth, at the call of the Church, on an important department of the fulfilment of this design of our great Lord and Master.

I could say much of the holy enterprise of this valued friend of my youth, and brother in the ministry and the episcopacy. I could say much of the elevated character of that procedure by which our Church has resolved upon sending missionary bishops, and of its peculiar efficiency in spreading the cause of Christ and of his Church. I could say much of the value, to every interest that should be dear to the heart of the Protestant, the Churchman, the Christian, and the American, of the mission on which this man of God is about to enter. I could say, beloved Brethren, the Episcopalians of this city, much of the honor that has been conferred on you, by your being made the special depositories of the immediate operations, in all its departments, of the missionary duty of our general Church. And I could tell you, too, that that honor involves heavy responsibilities. You should be always the first, always the foremost, always a good example to your brethren, in the liberal and faithful prosecution of the missionary work to which your Church is pledged, and in the maintenance of her consistency in which pledge, she rightly looks to you to be chiefly instrumental. But I will detain you no longer, than to bespeak your serious attention to the fuller commendation of the great and good object of our meeting, which will be made by the Right Rev. Brother, and the Rev. Brethren, who are now to address you.

SUBSTANCE OF BISHOP KEMPER'S ADDRESS.

I have obeyed the command of our divine Master communicated to me through the instrumentality of his Church: and having been commissioned, I expect to start to-morrow morning to exercise Episcopal functions as a Missionary Bishop in Missouri and Indiana. Although I make sacrifices, and shall exchange comparative ease and comfort for a life of toils and perils, yet the visitations and the unmerited mercies of my God have rendered the duty easier to me than it could have been to many others. Neither the dangers nor the sacrifices are greater than hundreds are most ready every day to encounter for wealth or honor. I can promise nothing. Yet I know the work is great and holy, and being of Divine appointment, I look with humble confidence for a blessing upon the labors I shall be enabled, through the gracious influences of the Holy Spirit, to bestow. He who has called me will go with me—and I will go cheerfully. Your prayers are earnestly desired; they will, as you well know, avail much when they are effectual and fervent.

If the Church has bestowed upon me great honors, has she not devolved upon you immense responsibilities? With a disposition naturally timid, and a heart alive to dangers, am I to go almost alone? Am I to leave you without being assured of one more faithful missionary? Am I to penetrate those immense regions, am I to visit the numerous villages of Indiana, without being authorized to say to the few Episcopalians I may occasionally find, You shall have, in the course of a few weeks or months, a messenger of peace established among you?

In the name of God, I ask, I implore your deepest interest and solicitude. Will not the Church of the Redeemer send forth to me some of her children as heralds of salvation? To the Seminary which has been nurtured among you, and which you have so many reasons to cherish with delight, may I not look without hesitation for a noble band of faithful and self-sacrificing, and well-trained men, who will come in the strength of the Lord against the mighty, to assist me and the three brethren who are to labor with me in those extensive countries? There error, and heresy, and schism prevail—there ignorance is triumphant—there many who once participated with us of all the privileges of the Gospel are panting for the waters of eternal life, of which, through the vicissitudes of time, they have been for years deprived; and can we, dare we, permit them, as sheep, to wander to other folds?

I have been from the earliest years of my ministry devotedly attached to Foreign Missions. I am so still. But the field is the world; and as we cannot occupy the whole ground, it is our duty to improve those openings which divine Providence affords. The Church has in the most decided manner approved of the missions to Greece and China; but especially and most solemnly has she declared, by my appointment, that she will do her duty as the Church of the living God to Missouri and Indiana—there she is pledged to erect the standard of the Cross, to reclaim the wanderers, to seek those who are lost, and to announce, by a numerous host, the precious truth that the blood of Jesus Christ the righteous cleanseth from all sin. The pledge has been given—Shall it not be redeemed?

I ask, I pray you, leave me not with my three beloved brethren, Johnson, Minard, and Hoyt,—leave us not to ourselves. Oh how liable shall we be to be discouraged and to faint! I know the promises of my Redeemer. They are exceeding great and precious; and if we are faithful they will never fail. But when I recall to mind the course of those who have gone out from among us as pioneers, unaided as it were and alone,—and remember how many of those few have fallen, some the victims to filthy lucre and others to political strife,—when I remember that one has been degraded from the ministry, another has denied the Lord that bought him, and a third has ranked himself as a follower of the man of sin—that this one has ceased to strive, and that one is slumbering on his post,—when I remember terrific facts like these, my heart is bowed within me, and I tremble for the ark of God. In anxiety and alarm, well may I ask, in reference to the great work before me, Who is sufficient for these things?

Beloved Brethren! I cannot doubt your deep and untiring interest in the welfare and prosperity of that Church in which God delights. Once more, I beseech you, send us not out as lonely watchmen on the towers of Zion, exposed to untried and hidden dangers—too far separated to sound an alarm, or to cheer and strengthen each other's hearts and hands. Hasten, then, into these fields so white to harvest,—hasten laborers that are meet for the Master's work; and compel me not to look to other sources, to another school, or to foreign countries, for that aid and those ambassadors of the Most High which the cause absolutely requires. I shall aim at great things, for you expect them—and they will be accomplished; though perhaps not in the days of myself and my fellow-laborers—but they will be accomplished; because the best, the eternal interests of millions of our race are involved in the effort.

Every thing is yet to be done with respect to our Church within the bounds of my mission. At this time we have one edifice of public worship, but not a clergyman, in Missouri, while in Indiana there is a solitary clergyman, but not one church.

Brethren! I rely upon you. I rely upon the presence and support of my divine Master. I rely upon the declarations of the Scriptures: Jehovah our God has said, "As the rain descendeth and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."*

BISHOP ONDERDONK'S VALEDICTORY ADDRESS TO BISHOP KEMPER.

Brother, Right Reverend and Beloved!—No multiplication of words could express the feeling with which I would now bid you farewell. Recollections, going back to a period when, as boys, we were pupils together in charge of a still living, respected, and beloved servant of the altar;† and embracing the term of study in the venerable college of this city, during which we uniformly took sweet counsel together as friends; and coming down through various incidents of our common ministry for a period of nearly the quarter of a century, during which, though separated in our respective allotted fields of labor, we have counselled much, in the spirit of Christian confidence and affection, in things pertaining to the interests of the cause of our common Master—Such recollections tempt me to selfish feelings in bidding you adieu on your departure for the holy and extensive work to which you have been set apart. But, Brother, I may not indulge in personal feelings. As the acting head of that Committee, which is the now honored representative of the whole Church in its missionary operations within the borders of our country, I feel that I must speak in its name, and in the name of the Church which it represents, and with feelings, not of sorrow in parting with you, but of joy that you are going as the herald of so much good, where so much good is needed, bid you God-speed, and farewell. Go, beloved Brother. And may the fulness of the grace and mercy of God, in Christ Jesus, go with you. Go as a true and faithful shepherd of the flock of Christ. Seek for his sheep that are dispersed abroad throughout the extensive regions over which you are made an overseer, and for his children who are there in the midst of so much that is dangerous to their souls. Be to them the good shepherd who careth for them. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. And may you, dear Brother, be sustained, comforted, and animated, in all your labors, your cares, and your holy enterprises, by the good providence, and richly directed, aided, and governed by the grace, of God! And when the chief Shepherd shall appear, may you receive the never-fading crown of glory, through Jesus Christ our Lord!

* Isaiah lv. 10, 11.
† The Rev. Edmund D Barry, D. D., who has now three of his former pupils in the House of Bishops.

APPLICATIONS FOR FOREIGN AID.

When our attention was first directed to the pending application of Bishop Chase abroad in behalf of Illinois, we gave expression to those views respecting applications for foreign aid, which have actuated the policy of our Church from the time of its first organization to the present. Of the correctness and the general prevalence of these views we were thoroughly satisfied, nor did we doubt that the occurrence of a new application was a suitable occasion for expressing them. The subsequent notice of the rambling article in the Episcopal Recorder, was less due to its merits on the subject in hand than suited for several purposes to our own convenience. This done, we supposed that as much had been said as the importance of the subject demanded, or the public interest in the event would bear. And had the letter of Dr. Jarvis, which is given in another column, been an anonymous communication, we should have inserted it in silence, or at the most with a brief remark. But when the course which we have adopted is impugned by a gentleman of Dr. Jarvis's standing, silence would be misconstrued, and we must either fortify our ground or sink under the imputation of being unable to occupy it.

The letter of Dr. Jarvis contemplates two views of the subject: 1st, the objections in general which we have advanced against applications abroad and especially in Great Britain; and 2d, the applicability of these objections to Bishop Chase in particular.

As to the latter point, we wish we could believe that the remarks which we made in the Churchman of October 3d were inapplicable to Bishop Chase, for if they were so, and if the object of Bishop Chase's visit is not what we supposed it to be, then have we given no ground of complaint, and Bishop Chase is unharmed and untouched by any thing that we have said. And had Dr. Jarvis re-

stricted himself to an authoritative statement of the object of Bishop Chase's visit, deference for his word would have left us no other course than to acknowledge the inapplicability of our remarks and apologize for the error on which they were based. But as Dr. Jarvis writes argumentatively he will permit us, we trust, with such freedom as is consistent with unfeigned respect, to say that the reasons which he assigns appear to be unsatisfactory. The invitation of one or more individuals, however elevated their stations, is by no means a proof that the British public have signified to Bishop Chase the wish that he should come among them to be the recipient of their unsolicited bounty. Whatever be the project, it is natural to suppose that there will always be benevolent *individuals* abroad who will kindly offer to patronise it. And he must be a marvellous pattern of Christian simplicity who does not regard the assurance that Bishop Chase goes abroad with the design not to solicit money, but to receive it unsolicited, as any thing more than a proof of the old adage, *ars est celare artem*: the most accomplished and successful beggars, (we use the word in no invidious sense,) are the least obtrusive and importunate. Dr. Jarvis intimates that Bishop Chase hopes to receive contributions in books, and to direct the attention of the clergy of the Church of Ireland to America; but Dr. Jarvis does not deny what every reader, whose sagacity is not asleep, will be inclined to think, that these are, not the *primary*, but the *collateral* objects of the visit. We still fear, therefore, that our remarks were applicable: we say we *fear* it; for could we be convinced that they were inapplicable, Dr. Jarvis may be assured that it would give us no mortification but sincere pleasure to retract whatever has given pain to himself or indeed to any of the friends of Bishop Chase.

Had Dr. Jarvis confined himself to the point of the applicability of our remarks to Bishop Chase, we should have been spared the necessity of all further defence. But he has not: he has singled out one of the objections which we made to foreign applications in general, and pronounced it "unchristian," and has thereby censured us for the opposition which we have made to the principle of soliciting aid abroad. Now it is matter of history that the American Church generally has refrained from making such solicitations, and that the leading bishops and best authorities of our Church have disclaimed and discountenanced the principle. Why is it that in all our efforts in behalf of colleges, theological seminaries, churches, missions, and other charitable projects, no appeal, but with two exceptions, has been made for pecuniary aid to the charity of the British public? Why, but because the public opinion of the Church, from the time of its first organization to the present, has been uniformly in opposition to such a measure? The prevalent sentiment has ever been, "Unsolicited benefactions we will gratefully accept, but applications for pecuniary aid we will not make:" and who doubts that the force of this sentiment has saved the American Church from being disgraced abroad by hundreds of applicants who, without such check would have been forward to prosecute their measures in dependence on British resources? Dr. Jarvis quotes two texts of Scripture which may teach us, if any need to be taught, that spontaneous tokens of good-will are to be given and received in the spirit of affection and gratitude; but no Scripture, we apprehend, can be brought to sanction the course which we deprecate, of applications for foreign bounty; and should this course become common, the forebodings which Bishop White expressed to Bishop Chase on a former occasion, would be in danger of being realized. "I conceive," are his words, that "one of the greatest nuisances among us, is that of a considerable proportion of the demands made upon our large cities, for pecuniary contributions. Of some I know, and have good grounds to suspect of many, that the applicants carried back little more than paid their expenses. Nevertheless, it is an inducement in different neighborhoods to propose journeys, perhaps for beneficent objects which are benefited, in a degree, making a small compensation for the waste of supplies, which would be better applied to valuable establishments at home. This is mentioned as an aggravation of the evil should it occur, of numerous envoys for charity from this country to England; to the great discredit of our Church, where we ought to wish to be held in respect, as it is trusted we now are."

One cause of the reluctance which has been felt to place the American Church in a suppliant attitude before the Church of England, is found in the relations which the members of the two Churches bear to one another, as the citizens of independent nations. To this objection we alluded in our former article in the following words:—"A course, too, such as we deprecate, is abhorrent to those political sentiments existing between the citizens of independent governments, the prevalence of which the Christian may regret, but the abandonment of which is not demanded by his religion, and certainly is not suggested by the lessons of worldly prudence, or the dictates of national pride." It is to this sentence Dr. Jarvis alludes when he says, "As to what is said of national pride, and the unwillingness of Americans to contribute to an avowedly good cause, because Englishmen are or may be asked to contribute, I reject all such motives as in themselves unchristian." Now had the author of this declaration been an anonymous or indeed any ordinary writer, we should have supposed him to be a disciple of the Soame Jenyns' school in religion, or to have unconsciously imbibed the distorted views that have been fastened on Christianity by a Bayle or a Voltaire. We would have endeavored to convince the writer that the inconsistency of the sentiments of patriotism, and national pride and political prudence, with the Christian faith, was knowingly held only by those whose theory of Christianity was low and defective, or unwittingly held by such as were not aware of the tendency of their own views. In a word we might, without ceremony, have classed the opinion under the category either of intelligent radicalism, or radical folly. But coming, as the opinion now does, from a divine of profound erudition, and a scholar of elegant accomplishments, we shall not presume to offer in reply any feeble reasoning of our own. We shall retreat from the argument *ad judicium*, to the argument *ad verecundiam*. We shall merely crave permission respectfully to lay before Dr. Jarvis a few authorities for the sentiment which he stigmatizes as "unchristian;" and thus to solace our mind with the conviction, that in adhering, as we still must do, to the "unchristian" sentiment, we have at least the countenance of Christian company.

The first extract which we make is the recorded opinion of Bishop White, the opinion also, as he tells us, of those who organized our Church, which recognises the propriety of discouraging applications abroad, on grounds of political prudence:

"At the time," says the Bishop, "of organizing our Church, there was no sentiment more current with those concerned in the business, than the expediency of avoiding all application to a foreign source, except in the single act of obtaining the Episcopal succession: a line of conduct toward our mother Church not dictated by the want of affection or of respect, which we hoped to have cherished for her to the end of time, but because of the effect which might be produced on our civil interests in the United States."

The next is from Bishop Hobart in his letter to Bishop Chase, on the occasion of his former application, and which mentions with approbation the sentiment of national pride:

"But the principle on which our Church has uniformly acted, presents in the opinion of many, and particularly of Bishop White, a serious objection to your intended *application, considered in itself*. * * * There is a sentiment, too, of national pride, which renders many averse to our Church lowering herself to the attitude of a supplicant for foreign bounty, to prosecute objects to which her own resources ought to be equal. And if this office, in their view so humiliating to the Church, must be performed, they would earnestly hope it would not be assumed by one of her highest officers. Considering the state of society and the public feeling in England, they seriously apprehend that such a measure would rather tend to degrade there, as well as elsewhere, the character of the American Episcopacy."

We shall content ourselves with one more extract from a pamphlet written some years ago by "A Presbyter of the Diocese of New-York," who has since, as is well known, become the Bishop of the Diocese, and who, we are sure, has not since changed the sentiments which he then so ably advocated.

Adverting to the plan of seeking foreign aid, the writer remarks:

"Why should this be done? Are the United States incompetent to support their own institutions? Europe is constantly hearing of our unrivalled prosperity. It is the theme of our orators, poets, historians, and biographers. It is blazoned in every species of periodical work from the newspaper to the ablest magazine. It is matter of solemn and constant record in official communications to our legislative bodies from the chief officers of the respective States, and of the Union. And let us be duly thankful, that through the merciful providence of GOD, there is cause for all this. How inconsistent with this, and how humiliatingly so to the honest and virtuous pride of an American citizen, that a religious community, comprising so large and respectable a portion of our inhabitants, cannot educate or support a proper number of clergy, without going abroad for resources! Is the conclusion hence justly drawn respecting that community a right one? Is it too poor to maintain itself, or unwilling to extend its means to sections which may be so? The former imputation is obviously false. A very sufficient portion of the wealth of the country, for all the purposes of the Episcopal Church, is in the hands, and at the disposal, of its members. * * * *

"These applications are discreditable to our country, and cast unmerited disgrace upon our Church. * *

"Now let us think, for a moment, of the situation of our Church, should these applications to England be successful, in the event, much to be deprecated, of another rupture between this country and Great Britain, or of any minor source of misunderstanding and hostile feeling. Our former connection with the Church of England produced prejudices against us still subsisting, which place us, in this particular, on a different footing from every other institution, civil or religious, in the country. Our enemies will be enabled to point to important and respectable dioceses, sending forth a succession of clergymen, educated, or supported, or both, by solicited British bounty. * * * I think and feel on this subject as an American citizen, and an American Churchman. And may I not appeal to you, Gentlemen, as sharing with me the honor of these characters, to say if in your hearts you do not believe that this measure of soliciting foreign aid, will impose upon our Church the appearance of a dependence which will do her the most serious injury?

Our Church is declared to the world to be a suppliant for British bounty; and is, therefore, exposed to all the evils of suspicion of that character. Ought it not, then, to take measures to wipe off the stain, and, as far as possible, avert those evils? Here, indeed, is a just cause for a most solemn 'Declaration and Protest.' Let them, then, be heard from every quarter. Let them be impressed on the pages of every publication in the country, devoted to the interests of our Church. Let our Right Rev. Fathers, if, in their wisdom, they shall think it proper, make solemn record of them in their communications to their respective Conventions. Let them be entered on the Journals of those Conventions. Let them be carried up to the highest council of our Church, and be recorded with its proceedings. Then, if the evil day should come, which GOD, in his mercy, avert! when our country is again placed in hostility against Great Britain, and the keen eye of suspicion, guided by jealousy and animosity, looks around for objects on which to fix the charge of disaffection, and sees that from this quarter, and from that, emanate public teachers who owe to Britain their office and their influence, in a debt incurred on the very avowal of the principle that her '*best friends*' are thus to be formed; we may point to these varied evidences that *our Church* is not responsible, and therefore, not to be blamed, for this; and that, consequently, if blame must fall, and fall it is to be feared, it will most heavily, it must rest where only it is due, but the Church be spared."

As an additional evidence that we have the sanction of Bishop White for discouraging applications for British bounty, as inconsistent with our state of national independence, take the following:

"Should there be hereafter many applications to England, encouraged by so respectable an example given, how very much will be countenanced the odium which some would fain cast on our Church, as in a state of dependence on another Church, incorporated with a foreign State. This evil report was pressed on the Bishops by some gentlemen from the South, in the Convention of 1814, and was one of the two causes which produced an entry to be seen on the 310th page of the printed volume of our journals. The subject was too delicate to be more distinctly stated, but must be remembered by the Bishops then present."

The following extracts from the same letter, are equally full against the propriety of foreign applications, though without reference to political relations:

"Next, in regard to the employment of missionaries, we are of opinion that when we have recently constituted a society for that object, the collections for it will be damped by the knowledge of collections making in England for any State; and much more, if applications should be made from various quarters of the United States: for that the example set in one instance will have many followers, we are persuaded; unless it should be understood to be disapproved of generally by our communion.

This brings to a very serious objection. It is, that in the event of the multiplying of missions to England, there will be brought great disgrace on our Church. Perhaps you entertain the idea that there is no probability of this evil. But look at the large States westward and southward, which are even more destitute than that of Ohio. Then look at the immense districts of the Atlantic States, which have no more than they of the administration of the ordinances: for instance, at least the half of Pennsylvania; and the same may be said of others. So near to me as in the State of Delaware, there is an entire prostration of the Church, except lately in the single county of Newcastle. Why not a mission to England from any or from all of these quarters?"

We shall conclude with one further authority. It is a resolution of the FOREIGN AND DOMESTIC MISSIONARY SOCIETY of our Church, one which has never been expunged from its minutes, and which may therefore be appealed to as a fair index of the sense of the Church. It is aimed directly against the propriety of foreign applications, and we do not see how the Society could feel that such a measure would tend to lessen the respectability of the Church among "our fellow-citizens of the *American Union*," unless they were themselves influenced, and supposed that their fellow-citizens would be influenced by that sentiment of national pride, which Dr. Jarvis rejects as "unchristian."

"At a meeting of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, held at the residence of the Right Rev. Bishop White, in the City of Philadelphia, on the first day of October, in the year of our Lord 1823;

"It was stated to the Board, that there has been announced the design of making an application in England, for the raising of money, to be applied to missionary purposes in the United States.

"Whereupon, *resolved*, as the opinion of this Board, that every expedient for the said object may have an unfavorable effect on the prospects of the Society which we represent; that it may excite other applications to the same source; and that the effect of such measures will probably be the lessening of the respectability of our Church in the estimation of our venerable mother Church of England; and, as we believe, will have that effect with our fellow-citizens of the American Union.

"The opinion now expressed, is not designed to discountenance the thankful acceptance of any pecuniary contributions which may be presented from a foreign country, either generally to the Society which we represent, or for the missionary exertions of any particular State."

Under shelter of these precedents we seek a defence from the imputation which Dr. Jarvis has cast upon us. We have never deemed that individual "unchristian" who is restrained from applications for Christian charity by a chastened sentiment of personal pride and personal independence: we have never deemed the members of a family "unchristian" for seeking to govern their affairs by a due regard to family honor and independence: and in like manner we have never deemed it "unchristian" that the citizens of a nation should be actuated in their relative dealings by the same chastened and delicate sense of national pride and national independence. We have never supposed that the character of the citizen is extinguished by that of the Christian. We well remember that when, in a former application to England, we read the emphatic assurance "that *the best friends which Great Britain has in America will be found among the members of the Episcopal Church*," the glow of indignation mantled to our cheek, and we felt that as Episcopalians we would reject a boon wrung by a cringing insinuation that impeached our integrity as Americans. If the emotion were "unchristian" it is a sin of which we have yet to repent. And if indeed it be "unchristian" to discourage applications to Great Britain, by considerations growing out of our political independence, and to be deterred from them by a sentiment of national pride, it is at least a consolation to know that we share the imputation in common with Bishops White, Hobart and Onderdonk, and the Domestic and Foreign Missionary Society of our Church.

And we respectfully submit that we are not, as Dr. Jarvis intimates, obnoxious to the rebuke of disturbing the harmony of the Church by the avowal of sentiments which the Church has almost unanimously acknowledged as her own. The *negative* evidence arising from the fact, that under all our wants and embarrassments, from the time of our independence to the present, applications for assistance have never, with but two or three exceptions, been made to the public of Great Britain, is stronger than any *positive* evidence can be, that the sentiments for which we are arraigned by Dr. Jarvis, are in unison with those of the Church at large. Nor would we by any means retort on others the charge of disturbing the harmony of the Church: for not to say that such differences of opinion need not be, and so far as we are concerned shall not be, a violation of harmony and brotherly love, we believe that the principles which we have advocated have been so long established, and are so generally prevalent, that the few opponents they may have, will be under the necessity of maintaining their views in dignified solitude. But though we fear not for the harmony of the Church, we should feel, we confess, the deepest regret, if by this necessary act of self-defence, for such we esteem it, we were brought into unfriendly collision with a brother who is an ornament to his Church, whose return we have welcomed with lively gratulations, and whose good opinion we shall ever deem it an honor to enjoy.

For the Churchman.

UNDERSTANDING that a Mr. Ammi Rogers is visiting various neighborhoods in this State, and representing himself, and officiating, as an Episcopal clergyman, I deem it my duty to apprize Episcopalians and others that the said Ammi Rogers was degraded from the ministry by the late Bishop of Connecticut, and is totally destitute of respectability of standing in the Church. I trust, therefore, that no countenance will be given to his pretensions and proceedings.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, October 27, 1835.

To the Episcopalians of New-York:—

THE undersigned, Wardens and Vestrymen of St. John's Church, Kingston, N. Y., feel constrained to make a public appeal to their brethren of the Church for pecuniary aid, to enable them to liquidate a debt which they have incurred by the erection of a house of worship. The considerations which compel them to this measure are weighty and urgent, and suited, they believe, to procure for them the sympathy and regard of their fellow Churchmen throughout the Diocese. After much patient toil and anxious solicitude, they have succeeded in preparing their building for consecration. But before this is accomplished, they feel it incumbent upon them to make vigorous exertion for relief from the heavy burden under which they labor; so that they may reasonably indulge the hope of enjoying without fear, the free and continued use of their edifice. The circumstances under which their parish was organized, and under which it has progressed, are of a highly interesting nature to all who desire the prosperity of our holy and apostolic Church. When the Rev. Reuben Sherwood, at that time the Missionary in Ulster county, commenced his services in Kingston, it was not known that there was a single member of our communion in the village. Being encouraged, however, he persevered in his faithful labors, until he was warranted in the organizing of a church. This was in August, 1832. The sum of twenty-seven hundred dollars being generously subscribed by the inhabitants toward the building of an edifice, it was deemed expedient, in dependence upon divine guidance, to proceed immediately to the work. The corner-stone was laid in September of the same year; but the building scarcely advanced until the summer of 1834, when it was enclosed. In this situation it remained until this spring, when measures were adopted to complete it. This is at length nearly effected, and they have the rich satisfaction of witnessing a singularly beautiful and commodious church, as the recompense of their well-meant efforts. And although they have recently sustained a severe loss by death and removals, they have now fourteen communicants, eighteen families, and a large attendance upon the ministrations of their missionary.

The whole expense of the building will be upward of six thousand dollars. Of this sum there yet remains to be paid about twenty-five hundred. Having exhausted their own resources, they have no means of relief from their embarrassments, except what the kindness and liberality of their brethren may afford them. To them they submit their cause with confidence. They have done what they could among themselves, and they are induced to believe that there is scarcely a parish in the Diocese that has contributed so liberally, or accomplished so much in proportion to their ability. Had they foreseen the difficulties of their undertaking, and the great expense in which they are now involved, they would have erected a less expensive edifice. But under a conviction that their village, on account of its favorable location, might greatly prosper and increase, they felt themselves bound to provide, not only for their *immediate*, but also for their *ultimate* wants.

Having thus frankly stated their exigency, they commend their interests to their fellow Episcopalians, assured that they will enable them in some degree to promote the object of their ardent desires, and unceasing efforts.

JOHN ADAMS,
WILLIAM KERR, } *Wardens.*
JOHN H. RUTZER,
OLIVER HALSEY,
HENRY M. RAY,
JAMESON C. SUMMERS,
SAMUEL M. OLDEN,
MOSES MULKS,
GILBERT M. GILLETT.

Knowing the circumstances of the church at Kingston, and satisfied that great good will result from the success of the object above noticed, I cheerfully commend it to the liberality of Episcopalians.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, Oct. 24, 1835.

Any donations for this object may be left with Mr. J. E. Earle, 179 Pearl-street.

JOURNALS OF THE GENERAL CONVENTION.

DURING the past week parcels of the Journals of the General Convention have been forwarded as follows, viz.

To the Rev. Hiram Adams, Wilmington, Delaware care of John C. Pechin, for the Clergy and Lay Deputies of Delaware.

To the Rev. George Upfold, D. D., Pittsburgh, Pa., care of John C. Pechin, Philadelphia.

To the Rev. Edward Neufville, Savannah, for the Clergy and Lay Deputies of Georgia, left at the store of Messrs. Swords, Stanford & Co., by whom they will be forwarded.

To Stephen Warren, Esq. of Troy, for himself and the Clergy of that city, left at his request at the Franklin House, Broadway.

To Richard M. Hall, Esq., of Baltimore, for the Clergy and Lay Deputies of Maryland, shipped on board the brig Solon, Bourne, master, hence on Saturday, the 31st instant.

To Mr. Joseph Gill, Richmond, Va., per the schooner Richmond.

To Mr. Reuben T. Thom, Fredericksburgh, Va., for himself and the following clergy per his order, viz.

Rev. A. H. Lamon, Culpepper county, Va.
Rev. Mr. Ward, Caroline county, Va.
Rev. Mr. Friend, Port Royal.
Rev. Mr. Goldsmith, King George county.
Rev. S. B. McQuin, Essex county.
Rev. E. C. McQuin, Fredericksburgh.

Left at Silas Wood, (late Wood and Trimble) in this city, to be forwarded by him.

To Hilary Baker, Esq., Richmond, Va., for the Clergy and Lay Deputies of Virginia, by the packet schooner H. Lawrence.

To Rev. Robert B. Croes, for himself, by the same vessel.

To the Rev. F. Dalcho, care of Mr. E. A. Miller, bookseller, Charleston, for the Clergy and Lay Deputies of South-Carolina, by the brig Jones.

To Messrs. Turner & Hughes, of Raleigh, for the Clergy and Lay Deputies of North-Carolina, by the schooner Repeater, for Wilmington, N. C.

To the Rev. S. S. Lewis, for the Clergy and Lay Deputies of Alabama, left at Harrison & Robinson's, Maiden lane, to be forwarded by them.

William M. Morrison, bookseller, Alexandria, D. C., per schooner Columbia.

To Belknap & Hamersley, Hartford, Conn., by the steamboat on Saturday, the 31st instant.

To the Clergy and Lay Deputies of Michigan, Illinois, Ohio, Kentucky, Tennessee, and New-York, by MAIL. The Agent of "The Press" regrets that at this late period of the business season for the merchants of the "West," it was not in his power to forward the Journals to the above named western States by *package* to some central point, in order to save the postage.

The Rev. John C. Rudd, D. D., of Auburn, and the Rev. Ravaud Kearney, of Avon, Livingston county, N. Y., and the Rev. Thos. W. Coit, D. D., of Lexington, Ky., will oblige the Agent by indicating to him the mode of conveying their parcels to them.

In the course of the ensuing week the residue of the copies ordered will be distributed, of which due notice will be given in the Churchman.

INTELLIGENCE.

BISHOP BROWNELL'S VISITATION.

Continued.

Sunday, November 1, Stratford, 10, A. M.; Bridgeport, 3, P. M.; 2, Saugatuck, consecration of the church, 11, A. M.; 3, Hamden, 3, P. M.; 4, Cheshire, 11, A. M.; 14, East Haddam, 10, A. M.

Sunday 15, Saybrook; 16, Essexborough, 3, P. M.; 17, North-Killingworth, 2, P. M.; 18, North-Guilford, 10, A. M.; Guilford, 3, P. M.; 19, Bradford, 10, A. M.; East-Haven, 2, P. M.; 20, New-Haven, 11, A. M.

Ordination.—At an ordination held in St. Peter's Church in this city on Saturday morning, 17th Oct., by the Right Rev. H. U. Onderdonk, D. D., Mr. John J. Carr, a minister of the Presbyterian denomination, was admitted to the order of Deacons. Morning prayer was read by the Rev. Dr. Mead, the candidate presented by the Rev. Dr. Ducachet and addressed by the Bishop.
Episcopal Recorder.

The Rev. John P. Bausman, of Ann Arbor, Michigan, has been unanimously called to the Rectorship of St. Peter's Church, Delaware, Ohio, and has accepted the same.—*Episcopal Recorder.*

Dr. Hawks.—We regret to convey to our readers the information communicated to us in the following note, which we have received from the Right Rev. Bishop White:—

October 16, 1835.

Mr. Editor,—The Rev. Dr. Hawks having announced to me his declining of the appointment of him made by the late General Convention, I am advised to make known this fact to the Church through the medium of your paper. I am, respectfully, yours, &c.
WM. WHITE.
Episcopal Recorder.

Annual Convention of the Church in the Diocese of Connecticut.—On Tuesday morning, October 13th, this body assembled in Christ Church, Middletown. The Rev. Samuel Fuller, jun., Rector of St. Michael's Church, Litchfield, delivered the Convention sermon. The holy communion was administered by the Right Rev. Bishop, assisted by Rev. Dr. Jarvis, Professor at Washington College, Hartford.

An unusual number of clerical and lay delegates were present. The Bishop's address to the Convention was interesting, and showed a prosperous state of the Church in this Diocese. The Rev. William Jarvis, Rector of Trinity Church, Chatham, was elected Secretary for the ensuing year. The following gentlemen were chosen members of the Standing Committee; viz. Rev. Dr. Croswell, Rector of Trinity Parish, New-Haven; Rev. Dr. Jarvis, Professor in Washington College, Hartford; Rev. Smith Pyne, Rector of Christ Church, Middletown; Rev. Lemuel B. Hull, Rector of St. James' Church, Danbury; and the Rev. Seth B. Paddock, Rector of Christ Church, Norwich.

A new constitution was adopted, and a spirit of delightful harmony prevailed in the Convention, in all its deliberations to the end of the session, which was not till Thursday noon, October 15th. There was more business transacted than usual, and all in the spirit of love and good-will.—*Episcopal Recorder.*

Stephen Burroughs.—We stopped, says a correspondent of the Atlas, nearly an hour at the ancient town of Trois Rivieres. It is built close upon the river, and to my eyes presented an aspect of gloom and decay. This place is the residence of the once notorious Stephen Burroughs, the celebrated counterfeiter, whose name was not unfamiliar in Massachusetts some years since. His memoirs furnished one of the most remarkable chapters in the annals of knavery. He now officiates here as a Catholic priest. His son is a resident of Quebec, and is said to be one of the wealthiest and most respected citizens of the place. The Lady Superior of the Convent which was destroyed at Charlestown, has taken up her abode at Trois Rivieres.—*Boston Transcript.*

NOTICE.

Young Men's (Auxiliary) Education and Missionary Society.

A SERMON (being the first of a series to be delivered monthly during the ensuing season) will be preached before this Society on Sunday evening next, November 1st, in St. Paul's Chapel. Service to commence at 7 o'clock. A collection will be taken up in aid of the funds of the Society. The public generally, and YOUNG MEN in particular, are requested to attend.

A CARD.

New-York, Oct. 29, 1835.

THE subscriber, as special Agent for the collection of funds in aid of the church at Port Royal, Virginia, has the pleasure to acknowledge the sum of *one hundred and seven dollars*, in addition to the sum acknowledged last week, which makes the aggregate sum of *five hundred and fifty-one dollars and twenty-five cents*, together with a handsome *Bell* of suitable size for the church.

The subscriber cannot close his agency in this city, without expressing his deep and unfeigned sense of gratitude to his fellow Episcopalians, who have so freely contributed to the object of his great solicitude, and whose kind and Christian treatment has served so much to alleviate the feeling of pain, incident to the necessity of such an appeal to their liberality.

ROBERT HORD.

FOREIGN MISSIONS.

THE undersigned respectfully informs the members of the Protestant Episcopal Church, in the United States, that the Committee for Foreign Missions, appointed under the new organization of the Domestic and Foreign Missionary Society, and located in the City of New-York, have entered on the discharge of their duties.

An office for the meetings of the Committee, and the transaction of business, is established in White-street, at the corner of Centre-street, where the undersigned gives daily attendance, and requests all communications to him in his official capacity may be addressed.

All remittances and payments of money, are requested to be made to Henry Cary, Esq., Treasurer of the Committee for Foreign Missions, Phœnix Bank, Wall-street, New-York.

JAMES MILNOR,
Secretary and General Agent of the Committee of the P. E. Church for Foreign Missions.

New-York, Oct. 27, 1835.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following donations and contributions.

From a lady, *three dollars*, and from Sarah Ann Doliver, *one dollar*,	$4 00
From the Rev. Phineas L. Whipple, Rector of Trinity Church, Lansingburgh, N. Y., *fifteen dollars*, being monthly contributions in that church, appropriated as follows: For domestic missions, $10—for foreign missions, $5,	15 00
From a few individuals of the Mission Church of the Epiphany, for the mission in Indiana, *three dollars and forty cents*,	3 40
From the Ladies' Sewing Society of St. John's Church, Stamford, Conn., *thirty dollars*—from Miss Elizabeth Todd, daughter of the Rector of that church, *one dollar*—from Mr. Ephraim Gregory, of Danbury, *five dollars*—from the Rev. Dr. Berrian, Rector of Trinity Church, New-York, *twenty five dollars*,—all by the hands of the Rt. Rev. Bishop Kemper, and applicable to a special fund, subject to the disposal of the Missionary Bishop,	61 00
From the Rev. Hugh Smith, *six dollars*, collected at the September missionary meeting of the Church of the Holy Evangelists, New-York, for general domestic purposes,	6 00
From the Young Men's Auxiliary Education Society, by their Treasurer, Mr. W. H. Townsend, *one hundred and twenty-five dollars*, being the first half yearly payment in support of the Rev. Solomon Davis, as Missionary among the Oneida Indians at Duck Creek,	125 00
From the Rev. A. C. Treadway, Missionary at Sacket's Harbor, *six dollars*, 'offerings' of Christ Church at that place,—for foreign missions, $5, and for domestic missions, $1—also from the same, *two dollars and eighty-eight cents*, 'offerings' of St. Paul's Church, Brownville,—for foreign missions, $1 12—for domestic missions, $1—and for Green Bay 76 cents,	8 88
From a family of St. John's Chapel, New-York, *eleven dollars*, for Bishop Kemper to purchase Sunday school books,	11 00
Cash received in part of the contributions and subscriptions in the Church of the Ascension, on Sunday evening, the 25th of October,	378 03
Cash since received, and to be added to the collection,—from a parishioner of the Church of the Ascension, *ten dollars*—from two parishioners of the same church, *one hundred dollars*—from a lady, *five dollars*,	115 00
	$727 31

JAMES SWORDS, *Treasurer.*

October 27, 1835.

⁂ Those gentlemen and ladies, who, on Sunday evening, the 25th instant, in the Church of the Ascension, subscribed their names, or gave their places of abode on the papers that were then circulated, will greatly oblige the Treasurer if they will have the goodness to send the amount of their subscription (with a ticket attached thereto, giving their names, or the places designated) to him, at the office of the Washington Insurance Company, corner of John and William streets, or to the bookstore of Swords, Stanford & Co., No. 152 Broadway. This course will not only accelerate the collection of the numerous sums, but will save considerable expense in the employment of a collector for that purpose.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.

1835.		
Oct. 16.	From the Auxiliary Tract Society of St. Peter's Church, Lithgow, Dutchess county, N. Y., by the hands of Mr. Reed, their Secretary, a new auxiliary to this institution,	$5 50
27.	From Mrs. M. A. Boardman, of New-Milford, Conn., to constitute herself a Life Member, by hands of the Rev. J. F. Schroeder.	10 00
		$15 50

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

LIBRARY OF THEOLOGICAL SEMINARY.

THE Committee have to acknowledge the receipt of the following valuable works.

From 'Some Friends of the Institution,'—
A splendid copy of the Septem Linguarum * * * in one vol. folio, vellum.

From the Rev. T. Rodney, Philadelphia,—
Hooker's Ecclesiastical Polity. London. 1813. 2 vols. 8vo.
Burnet's Pastoral Care. London. 1829. 1 vol. 8vo.

From the Rev. Edward Wix, A. M., Archdeacon of Newfoundland,—
Biblia Hebraica.
Novum Testamentum Græcum.
Bibliorum pars quæ Hebraice non invenitur; cum Vulgatâ interpretatione Latinâ; atque aliâ Benedicti Ariæ Montani Hispolensis Curâ et Studio. Excudebet P. de la Romiere. 1619. 1 vol. fol.

From Dr. Caleb Ticknor,—
Explanation of the Prophecies. By A. Kinne. Boston. 1814. 1 vol. 8vo.

On part of Committee,
JOHN MCVICKAR.

Seminary, October 26, 1835.

REV. AND DEAR SIR,—Allow me to acknowledge in the Churchman the receipt of $25, from the Rev. Thomas C. Leaver, of Halifax, Nova Scotia, sent to me by him through Messrs. Swords, Stanford & Co., and intended to be applied to the Library of the Seminary. Mr. Leaver was a member of the Institution in 1834, much beloved for his amiableness of character, and much respected for his talents and acquirements. This token of his kind remembrance of our Seminary is particularly gratifying.

Your friend and brother,
SAMUEL H. TURNER.

CITY MISSION SOCIETY.

THE subscriber, as City Missionary of the Third Mission Station, gratefully acknowledges the following receipt.

For the Lending Library.

From Mrs Isaac Lawrence, $5 00

E. B. KELLOGG, 401 Hudson-street.

DIOCESE OF ILLINOIS.

THE Treasurer gratefully acknowledges the receipt of the following:

From Rev. James C. Richmond, collection in St. Andrew's Church, Philadelphia,	$72 63
From Mrs. James Tracy, Baltimore,	5 00
From Miss Orell Kilbournie, Columbus, Ohio,	5 00
From Mrs. Nathan Warren, Troy, N. Y.,	25 00
In a letter handed by the Rev. Dr. Milnor,	2 00
Received in a letter from Bishop Chase, under date, New-York, 1st October, S. Warren's check, dated 25th July, 1835, on the Bank of Troy, for $50, for the Diocese of Illinois,	50 00
	$159 63

PAUL BECK, JUN.,
Treasurer for the Diocese of Illinois.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 29th, from the following persons, viz.

Rev. D. G. Tomlinson—Evart Wenman—John B. Kerfoot—Henry Gill—Rev. John Dunn—Rev. George Allen—Wm. Cooke & Sons—Rev. James A. Fox—Postmaster, Washington, D. C.—H. & W. Barber, 2—Rev. R. Willetsen—J. G. Rogers—Rev. Amos G. Baldwin—Henry Williams—John. G. Basset—Postmaster, Utica—D. D. Aiken—Rt. Rev. Bishop Kemper—Rev. John W. James.

Received by the Gen. Prot. Episc. S. S. Union.

Jno. C. Pechin—Postmaster Cleaveland—Rev. Moore Bingham—Wm. Disbrow—Postmaster, Geneva.

TEACHER WANTED.

A GENTLEMAN, qualified to instruct a Female School of a high character, either as Principal or Assistant, may hear of an attractive situation by addressing his inquiries, by note, to Rev. J. H. T., at Messrs. Swords, Stanford & Co., New-York. Oct. 30. 3t.

For the Churchman.

The Noble Army of Martyrs.

(For All Saints' Day.)

We sit beneath the spreading vine
In some sequester'd glade,
And where its verdant tendrils twine
Enjoy refreshing shade;
Or pluck, to quench thirst's burning pang,
Amid their bowers of green,
The clust'ring grapes which richly hang,
Half hid by leafy screen:

Yet think not how, in shadeless field,
The weary hinds must toil,
Before the plant its gifts may yield,
Or shade, or purple spoil:
How day by day, with careful hand,
They train each tender shoot,
Before the vernal leaves expand,
Or ripens autumn's fruit.

And thus we rest in peace beneath
The ever-blooming tree,
Whose leaves with fadeless blossoms wreathe,
The nations' balm to be;
Forgetting how the seed at first
Was sown in barren clod;
How wearily that gem was nursed,
Whence sprang the Church of God.

How grew the Church of God? it grew
Not as a summer flower,
But martyrs' blood, like morning dew,
Was its reviving shower;
And round it ever gush'd and pour'd
A verdure-yielding tide;
That stream, the life-blood of its Lord,
Warm from his wounded side.

Can we forget the glorious band,
Who, mid those days of strife,
Nurtured the plant with tender hand,
And warm'd it into life?
Should *we* forget, yet deem not then
Their names can ever die;
Inscribed not on the hearts of men,
They meet the sleepless eye.

On earth, in hours of darkling fears,
They drain'd the martyr's cup,
Yet faith's clear eye, undimm'd by tears,
In trust to heaven look'd up;
Permitted for awhile to view
The cloudy curtain furl'd—
Jehovah's glory streaming through
Upon the shrouded world.

Around them in its fury rang
The scorner's taunting shout,
And swelling trump, and clarion's clang,
Death's wildest dirge peal'd out;
But from the calm blue sky aloft,
To cheer each sinking soul,
Celestial strains of music soft,
O'er their wrapt senses stole.

They sleep—but ever ling'ring round
Each heaven-remember'd tomb,
An angel's voice with gentle sound
Breathes sweetly through the gloom,
And whispers of each martyr'd son—
Thus, thus the Spirit saith—
They rest, their work is nobly done—
These all have died in faith!

And till from death's calm sleep they wake,
To wear the diadem,
Our mother Church, for Jesus' sake,
Will fondly cherish them.
In faithful hearts their memory stored,
Let not their fame grow dim—
These martyrs for their martyr'd Lord—
They must be dear to him!

New-York, Oct. 22. B. D. W.

From the British Critic.

GENEVAN CHURCH.

(Concluded from p. 957.)

The same journal has published a translation of the creed of the German Doctor Ræhr, and this is his doctrine relative to the person of Christ:—"Art. 11. According to a particular scheme of God, Jesus Christ appeared as a man amongst men, and led the life of a man, distinguished by particular actions and events. Art. 12. Because of the intellectual and moral perfection that Jesus Christ reunited to his human nature, he was in the closest union with God. Art. 13. In accomplishing the mission with which God had charged him, Jesus Christ obtained a lawful right to the most exalted dignity among intelligent creatures, and to the title of only Son of God," &c.—*Protestant de Genève*, vol. iv. p. 159. We shall only add to these irrefragable proofs of Arianism, at least of Geneva, that several numbers of the journal in question are almost entirely taken up with translations of the works of Dr. Channing.

Under whatever pretext or subtlety the National Church of Geneva may now attempt to shield itself,—however individual members of it may claim exemption from the charge or modification of the title,—we shall continue to call it, as we shall hold it up to the Christian world, an Arian-Socinian Church, a Church fallen from the faith of its venerable founders; and, therefore, we shall hail, as we are now about to do, every effort which is made among the citizens of Geneva to revive the doctrines of the Helvetic Creed, and leave a more sound and holy system of instruction to succeeding generations.

M. Gaussen and his coadjutors, knowing the state of their national religious institutions to be such as we have described, resolved, by the blessing of God, to remedy at least a portion of the evil. They had already, in conjunction with some of the most influential and wealthy citizens, formed a society for the purposes of mutual edification and diffusion of the Scriptures and religious books. This had been considered by the venerable body as an act of rebellion against their authority; but there were no laws either civil or ecclesiastical by which to bring the offenders to judgment. The three zealous ministers, seeing further the hopeless condition of the rising generation, the kind of instruction the young men were doomed to receive at the academy, likewise resolved to establish a theological school to be conducted on their own principles. They began by presenting a memorial to the Executive Government, which they called a "Communication Respectueuse." In this was set forth the necessity, as it appeared to them, of some religious instruction of a more scriptural and evangelical nature than was to be found in the academy, and they announced their intention of establishing their new school as soon as they could procure resources. For this the three ministers were called to the bar of the Venerable Company, tried, condemned, and finally expelled the National Church; the sentences were confirmed by the "Obsequious Senate," whom the Company of Pastors had again brought to the necessity of deposing either the three ministers or the National Church.*

We shall now, like the Professor of Divinity, "leave entirely and for ever" that "liberal system" of admitting all persons of whatever opinion into a national church or religious institution. We shall reject "all those ideas" of toleration, full liberty of expressing opinions, &c. &c., which in the course of twelve years exclude one-sixth of a constituted body; and without presuming to touch the modern theology of Geneva, we shall cleave to our "exclusive doctrines" as contained in the Articles, Creeds and Formularies of our Church,* and it thus only remains to give our readers a short account of the progress of the new theological school, and the "Société Evangelique," the light which has sprung up in a dark place.

The "Société," which is now of about four years' standing, was originally confined to about half a dozen persons. The Theological School was begun by M. Gaussen and his two colleagues. These two institutions are now embodied in one; for they are both directed by the same committee, and the professors in the school are the preachers in the Société. The object of the two-fold institution will be most concisely set forth to our readers in the three first articles of its regulations:—

"Art. 1. La Société Evangelique de Genève à pour but de travailler à l'avancement du règne de Dieu.

"Art. 2. Elle tend à ce but par les moyens qui lui paraissent les plus propres a l'atteindre et principalement par l'enseignement théologique, l'exposition publique de la parole de Dieu, et le dissémination des Saintes-Ecritures.

"Art. 3. Les exemplaires des livres saints employés par la Société seront sans notes ni commentaires, &c."

As soon as the formation of these institutions was made known in England, Holland, Germany, and America, a lively interest was created among various denominations of Christians in all those countries; and donations were transmitted to the Committee of the Société to a considerable amount; but the cause of true religion at Geneva was not entirely dependent upon foreign aid; many wealthy and influential citizens flocked to the standard which had been raised in favor of the doctrines of the Reformation: the names of Henri Tronchin, Charles Gautier, L. G. Cramer, and others in civil authority, were found in the Committee, and the "house of prayer" in the Rue des Chanoines was soon found too small to admit all who had enlisted under the banner of orthodoxy. The sum total of the receipts for the years 1832 and 1833 did not fall short of 2000*l*. The Committee was, therefore, not only enabled to extend the field of the Society's labors in the Department of Missions in France, but also to furnish the school with five professors in the various branches of theology and biblical learning. M. Merle D'Aubigné, who presides over the school, is the author of the treatise whose title appears at the head of this article, and the editor of a religious journal called the "Gazette Evangelique." The Theological School can now reckon upward of twenty students, and, through the liberality of their American brethren especially, the directors have been enabled to found six exhibitions of six hundred francs each, to be adjudged to the best scholars. But the success of the orthodox institution has not stopped here. Through the munificence of M. Tronchin, whose devotedness to the cause of truth we cannot too much admire, and through the generous efforts of some other distinguished citizens, the Society has been enabled to build a new church, with all the necessary appendages of a school, committee-rooms, &c.; so that, although the National Church exhibits the melancholy picture which we have thought it our duty to draw of it, the *City* of Geneva must not be viewed by our readers in the same light; and as we are told that a little leaven leaveneth the whole lump, we are not without great hopes that the efforts which are making without the pale of that fallen Church, and the signs of life which are yet within it in the persons of the few orthodox pastors, will finally restore one of the most venerated Reformed Churches to its proper place in the Christian world. But it is not the least remarkable thing in the history of the revival of the true faith, that the promoters of it should all as it were have been raised up by the thunders of excommunication proceeding from a Unitarian synod. The unconscious pastors may be said to have built M. Malan his chapel, which now has its congregation, and to have procured for him the powerful aid of foreign societies in disseminating his tracts and religious publications. By the expulsion of the minister, Bost,† they may be said to have raised up the Société du Boug du Four, and planted a chapel, with something of the virulence of dissent, at the very doors of their assembly. With these adversaries, limited in their means, and often falling into extremes, they might have contended; but the Société Evangelique has assumed a too formidable aspect; it has connected itself with most of the Reformed Churches in Europe, and even with America; and in the list of its members, (correspondents,) as given in the report of the "Troisième Anniversaire," we observe three clergymen of the Church of England, two of the Church of Scotland, and three Americans. But it will doubtless be more interesting to our readers to know the interest which ministers of our Church have shown in these efforts to maintain the essential points of her doctrines. The following letter was read at the third anniversary, to which were appended the *names of four hundred and fifty of our clergy*, all genuine autographs except the last twenty-two:

"Epistle to the Evangelical Society of Geneva.

"Beloved Brethren,—We the undersigned ministers of the Church of England, having heard that, steadfast in your adherence to the Gospel, you faithfully maintain its fundamental doctrines—the divinity of our blessed Saviour, the atonement he made for sin, justification by faith alone, and regeneration by the Holy Spirit—we cannot refrain from sending you the expression of our affection and esteem. We heartily pray for you, that in all your endeavors to spread the knowledge of Christ, you may be enabled, through all difficulties, to evince his gentleness and meekness with his unconquerable zeal and boldness in the cause of God. We entreat him to sustain you under your trials by the consolation of his Spirit, and we beg to assure you, that looking upon these doctrines for which you contend as the very substance of the Gospel, we and many others in our country are laboring together with you to make them known,—we earnestly desire to see your Christian efforts so blessed of the Lord that they may be productive of extended and lasting good to all those churches of the continent in which the French language is spoken. Commending you to the grace and blessing of God, we remain your faithful and affectionate brethren."

M. Tronchin, the president of the meeting, after reading this epistle, added:—

"Your Committee has deeply felt the value of this testimony of approbation and esteem from a Church in which so much light shines, and which has had the glory of commencing most of those societies formed for the purpose of diffusing the Gospel, and sending men to preach it to the distant nations. May the ties which for so many years have existed between the Christianity of England and Switzerland become daily more sacred!"—*Assemblée Générale.*

It is impossible for us to remain indifferent spectators of such scenes as Geneva has exhibited within the last four years to the religious world. Whilst they afford us warning, and attach us the more to our apostolical institutions, they also excite our zeal and promote our brotherly love toward those godly men who are found on the continent of Europe, to "contend for the faith once delivered to the saints;" they afford us warning to keep the doors of our sanctuary closed against all profanation of "philosophy, falsely so called," and not to be seduced by specious terms, such as "liberality" and "toleration." We have before us an example of what a Unitarian synod understands by these terms; and we think it a blessing that our institutions, and especially our universities, are so framed as rather to refuse admittance at once to dissent, than after having admitted all men without distinction of creeds, to be under the necessity of excluding them for the very preservation of their existence.

We understand the Venerable Company of Pastors have resolved to commemorate the era of the Reformation in their city. It was in 1535 that the Council of State declared the religion of Rome to be no longer that of the Republic, and acknowledged the doctrines of the Reformation. The Venerable Company, anxious to give more honor, if possible, than they have lately done, to the inauguration of the statue of Jean Jacques Rousseau, have written letters to many of the Reformed Churches, entreating them to send representatives to testify the good-will and fellowship which may be borne toward the Church of Calvin. We believe they have for this purpose addressed his Grace the Archbishop of Canterbury, and also the heads of the General Assembly of the Kirk of Scotland.* The orthodox portion of the Genevan community have frequently and truly asserted that the National Church was no longer held in fellowship with the Churches of England and Scotland; and further, that every orthodox Church in Christendom must necessarily withdraw its approbation from a body professing "Unitarian tenets," contrary to the faith which their forefathers preached; and we confess we are at a loss to conceive in what manner the Venerable Company proposes to commemorate the establishment of a religion from the great principles of which that body has so widely departed. His Grace the Archbishop of Canterbury will doubtless consult the answers which his great predecessor, Dr. Wake, gave to the pastors of Geneva, when they wrote to him concerning some abstruse points of metaphysical theology. He exhorted them to forbearance and toleration, and he recommended the Church of England to them as a model. This correspondence, which took place in 1718 and 1719, will be found in the Appendixes to Mosheim, Vol. iv., Append. iii., Nos. xx., xxii., xxiv. We should be inclined to give no other answers to the Moderator's letter than a few words selected from Archbishop Wake's instructions: "Subscribant ministri, *professores, theologi* confessioni vestræ veteri, anno [—] editæ; prohibeantur, sub quâvislibet pœnâ, ne ullam in concionibus, scriptis, thesibus, prælectionibus, sententiam publicè tueantur illi confessioni quovis modo contrariam;" but what would the Archbishop have said now, if he could have been told that the very Confession of Faith, to which he refers them as their standard, had been formally abolished?

* Our readers should be acquainted with the mode of proceeding in the deposition of a minister or pastor of the Genevan Church, observing that a minister is one who has never been nominated to any pastoral charge; but when so nominated, they are called pastors, and ever after retain that title, as well as the privilege of a vote in the General Assembly. The Synod, or General Assembly of Pastors, first pronounces judgment by a majority of votes; their decision is then taken before the Consistory, to be confirmed or annulled; if confirmed, it then rests with the Council of State, or Executive Government, to pronounce the final judgment: this power is vested in the State, because the salaries or stipends are paid by the State; and it will easily be perceived how difficult it is for the Executive Government to refuse to confirm the judgment of the two ecclesiastical courts. This same method is adopted in all the Protestant churches of France, where the ministers are paid by the State, and the final decision in a case of deposing a pastor rests with the Minister of Public Instruction: the French minister was not long ago brought into a similar predicament by the Synod at Lyons, in the case of M. Adolphe Monod. Messrs. Gaussen, Merle and Galland had, however, in their case to complain of the irregularity of the proceedings. First, they were not furnished with a copy of their accusation, so that they knew not upon what ground to take up their defence; secondly, they contended that there existed no canon, or law, to condemn them for any thing they had done, as it regarded discipline; and thirdly, they complained of the state of the Consistory: for the Consistory, according to the ecclesiastical polity of the Presbyterian, should be composed of clergy and laymen, the latter being at least equal in number to the former; but at Geneva the clergy have occupied, with two or three exceptions, all the seats in the Consistory, so that the "Venerable Company" condemns in one room, and then passes into another to ratify their verdict. This places the Council of State, at once, exactly in the dilemma we have stated, either to depose the condemned minister or the National Church. The conduct of the Venerable Company was, of course, justified in several pamphlets by an appeal to ecclesiastical laws and canons; but all these were written after the three ministers were safely deposed.

* We have frequently observed, in the monthly journal of the pastors, allusions to our creeds and articles; and we are sometimes taunted with our popish liturgy—our articles, as Dr. Paley said, are merely "Articles of Peace," and our Athanasian Creed, only worthy of the tenth century. Le Protestant de Genève has shown such a knowledge of "Methodism," when he asks, if "the Methodist feels more satisfied when he represents Christ as paying his debt," that we must tremble, indeed, if ever he comes to touch our articles.

† After the expulsion of M. Gaussen and his colleagues, a pious young man, avowedly coinciding with the deposed ministers in all their religious views, was nominated by the Venerable Company to one of the principal churches of the city; this was to recompense the orthodox citizens who had not joined the "Société Evangelique," and to maintain the principle of "nulla doctrina." By pointing to this act the pastors saved much argument, but M. Bard, the new "Evangelical," has always his church filled; and, we think, is preparing more work for the pastors. The Société Evangelique very properly rejoined, "Every way Christ is preached."

* The Kirk Assembly, we understand, has already given its answer to the Moderator's Letter,—a painful one to contemplate, but such as under existing circumstances we must highly approve of.

From the Boston Recorder.

THE ITINERACY.

That the Foreign Missionary Board, the Home Missionary Society, the Bible, Education and Tract Societies, and other institutions of the same character, should employ stated or occasional agents to visit the churches in their behalf, to exhibit their plans and successes, to argue for the objects they are pursuing, seems to be a matter of imperious necessity. There must be soliciting agents in behalf of such institutions.

The Temperance Society has not only its Corresponding Secretary and General Agents to exhibit through the press, and ecclesiastical conventions, and other public bodies, the principles and progress of the temperance cause, but also its itinerants, who visit every congregation, and desire to discourse from every pulpit. This at least is taken for granted, that the ministration of settled pastors and of volunteer friends of the cause, and of monthly temperance conventions, is not enough. There must be an order of temperance evangelists, to preach more fearlessly, more eloquently, more teetotally, and more efficiently, than pastors can, who are appointed to feed the flock and edify the Church. Nobody has thought of calling this in question. We do not call it in question.

But here is the great cause of Anti-Slavery. Encouraged by the popularity and imitating the plan of the Temperance Society, the immediate Abolitionists send out their itinerants, who claim, or seem to claim, a right divine to preach in every church the peculiar views of Mr. Garrison and his allies. Not to admit them into the pulpit—not to give them all aid and encouragement, is persecution—it is confederating with man-stealers. This is a great religious enterprise,—a great question of morals; and what are pulpits and churches made for, but religious discourses, and the inculcation and maintenance of a sound morality?

Well, next is the seventh commandment. Lewdness is a crying sin; ministers cannot be expected to handle the subject fearlessly and thoroughly, there must be a seventh commandment society, or a moral reform society, and the Rev. Messrs. A., B. C., and others, to travel from parish to parish to preach on the seventh commandment, and to excite the public mind on this great subject. This surely is a moral and religious interest; it belongs to the pulpit; and into the pulpit the itinerant must go.

Popery!—Popery!—the beast—the man of sin! Here comes another itinerant. "Sir, I have lectured in many places in the name of the Protestant Association;—here are my testimonials; here are recommendations from highly respectable individuals in this, that, and the other place;—and I have now come to lecture here." Well, let him lecture. Next week comes another on the same errand, who cannot despatch the subject in fewer than ten or twenty discourses; and he must lecture too. The pastors—let them stand aside. They surely cannot be as well able to instruct or to agitate on the subject of Popery, as men who make it a profession.

What then shall the pastors do?—Why let them labor for the conversion of sinners. Let them call the people to repentance, if they can find a hearing at some interval between the Temperance lecturer, and the Anti-Slavery agitator, or between the McDowell reformer, and the man who comes to make war upon the beast. But lo! Mr. Burchard, or Mr. Foot, or Mr. Littlejohn, or some other itinerant evangelist, whose particular business it is to promote revivals of religion, and who of course understands much better than any settled pastor, how to preach, and how to call sinners to repentance, is somewhere in the region, and must be invited in to hold a protracted meeting of fourteen days, or of forty, as the case may be; and it is by such instrumentality alone that sinners are expected to learn the way of life.

What then, shall the pastor do? What is he but a door-keeper in the house of the Lord, to introduce the itineracy into the pulpit? What is he likely to be, if some men have their way, but a door-keeper, without any power to decide who shall come in and who shall be excluded? It is true, that just at present, there may be some odd ends and fragments of time, some brief periods of repose, between the excitement produced by one itinerant, and the coming of another to produce a new fervor, when the pastor may speak to the people, if they are not too much exhausted, or too much agitated to listen. But if there shall be added to the existing itineracy, some two or three new orders,—the pastor may as well be a dumb dog as not; for he will find no opportunity to bark, let him be ever so much inclined to.—*Religious Intelligencer.*

From the last British Magazine.

WEST WICKHAM, KENT.

The village which has been selected to form the subject of the present article, is one of the most pleasant and rural within the same distance of the metropolis; placed at nearly equal distance between the towns of Croydon and Bromley, and still farther removed from the increasing suburbs of the capital, it retains all the quiet and seclusion of the most remote hamlet. The resident of the metropolis may reach it by a ride of little more than ten miles; and when he exchanges so quickly the bustle of the city for the peace of the village, he will the more readily feel and appreciate the truth and beauty of Gilbert West's verses, dictated by his abode in this pleasant situation:—

"Not wrapt in smoky London's sulphurous clouds,
And not far distant, stands my rural cot;
Neither obnoxious to intruding crowds,
Nor for the good and friendly too remote.

"And when too much repose brings on the spleen,
Or the gay city's idle pleasures cloy,
Swift as my changing wish I change the scene,
And now the country, now the town enjoy."

Toward the east the parish is bounded by Hayes, the place of sepulture of the great Earl of Chatham; in an opposite direction is the village of Addington, in Surrey, with the country residence of the Archbishop of Canterbury, which is seen from the church-yard. In the immediate neighborhood was the Roman station of Noviomagus, the site of which has long been a subject of dispute amongst antiquaries.

During the Roman period the germ of the present village may have been raised, as its name, gothicized from *Vicus*, seems to testify. At the compilation of the Dooms-day survey the church was not in existence; the village had been bestowed by the Conqueror on his brother Odo, the powerful Bishop of Baieux; and in the reign of Edward I., anno 1278, Sir Peter de Huntingfield, one of the "brave Kentish gentlemen" who attended that monarch in his expedition into Scotland, appears to have held the manor of West Wickham. Under the auspices of the family of this knight the village increased in importance. That the consequence of the place was greater at that early period than at present is evident by the grant of a weekly market, so long ago as the 11th of Edward II., which was made to the son of Sir Peter de Huntingfield: this market has long been discontinued, and the place has sunk from a town into a village. The principal buildings now remaining are the church and mansion, styled Wickham Court, situated together, at about half a mile from the little group of houses which constitutes the present village.

The mansion-house is a large quadrangular pile of brick, with octagon towers at the angles. It has lost much of its picturesque appearance, in consequence of the introduction of sash windows, and the removal of the cupolas or spires, originally the finish of the octagon towers. But this injurious process of modernizing has not effaced entirely the character which marks the residences of the old English gentry. The mansion was erected by Sir Henry Heydon, in the reign of Henry VII., and has descended through a series of families to the present possessor, the Rev. Sir Charles Farnaby, the patron and incumbent of the church.

At the middle of the last century Wickham acquired a literary celebrity, from the residence of Gilbert West, and the visits of Pitt and Lyttleton; but, much as the presence of these great men graced its retirement, it derived its brightest lustre from the author of the "Observations on the Resurrection," for here he was made the humble but effectual instrument of converting from skepticism and infidelity, and convincing of the matchless value of the truths of Christianity, the noble author of the "Dissertation on the Conversion and Apostleship of St. Paul," produced under the conviction which happily resulted from his intercourse with Mr. West.

From Jeremy Taylor.

HOLY COMMUNION.

As soon as ever you have taken the holy elements into your mouth and stomach, remember that you have taken Christ into you, after a manner indeed which you do not understand, but to all purposes of blessing and holiness, if you have taken him at all. And now consider that he who hath given you his Son, with him will give you all things else. Therefore, represent to God, through Jesus Christ, all your needs, and the needs of your relatives: signify to him the condition of your soul; complain of your infirmities; pray for help against your enemies; tell him of your griefs; represent your fears, your hopes, and your desires: but it is also the great sacrifice of the world, which you have then assisted in, and represented; and now you, being joined to Christ, are admitted to intercede for others, even for all mankind, in all necessities, and in all capacities; pray, therefore, for all for whom Christ died; especially for all that communicate that day, and for all that desire it; that their prayers and yours, being united to the intercession of your Lord, may be holy and prevail.

After you have given thanks, and finished your private and the public devotions, go home: but do not presently forget the solemnity, and sink from the sublimity of devotion and mystery, into a secular conversation, like a falling star, from brightness into dirt. The Ethiopians would not spit that day they had communicated, thinking they might dishonor the sacrament, if, before the consumption of the symbols, they should spit: but although they meant reverence, yet they expressed it ill. It was better which is reported of St. Margaret, a daughter of the king of Hungary, that the day before she was to communicate, she fasted with bread and water; and after the communion, she retired herself till the evening, spending the day in meditations, prayers, and thanksgiving, and at night she ate her meal. Her employment was very well fitted to the day; but for her meal, it is all one when she ate it, so that, by eating, or abstaining, she did advantage to her spiritual employment. But they that, as soon as the office is finished, part with Christ, and carry their mind away to their interests, have a suspicious indifferency to the things of God. They have brought their Lord into the house, and themselves slip out at the back-door: otherwise does the spouse entertain her beloved Lord, 'I found him whom my soul loveth, I held him, and would not let him go.' He that considers the advantages of prayer, which every faithful soul hath upon a communion day, will not easily let them slip, but tell all his sad stories to his Lord, and make all his wants known; and, as Jacob to the angel, 'will not let him go, till he hath given a blessing.' Upon a communion day, Christ, who is the beloved of the soul, is gone to rest; and every secular employment that is not necessary and part of duty, and every earthly thought, does 'waken our beloved before he please;'—let us take heed of that.

But what we do by devotion and solemn religion that day, we must do every day; by the material practice of virtues we must verify all our holy vows and promises; we must keep our hearts curiously; restrain our passions powerfully; every day proceed in the mortification of our angers and desires, in the love of God and of our neighbors, and in the patient toleration of all injuries which men offer, and all the evil by which God will try us. Let not drunkenness enter, or evil words go forth of that mouth, through which our Lord himself hath passed. The Heathen used to be drunk at their sacrifices, but, by this sacrifice eucharistical, it is intended we should be filled with the Spirit. If we have communicated worthily, we have given ourselves to Christ; we have given him all our liberty and our life, our bodies and our souls, our actions, and our passions, our affections and our faculties, what we are, and what we have—and in exchange have received him; and we may say with St. Paul, 'I live: but not I, but Christ liveth in me.' So that we must live no more unto the world, but unto God; and, having fed upon manna, let us not long to return to Egypt to feed on garlic. 'For as when men have drunk wine largely, the mind is free and the heart at liberty from care,—so when we have drunk the blood of Christ, the cup of our salvation,—the chains of the old man are united, and we must forget our secular conversation:' so St. Cyprian. But the same precept is better given by St. Paul, 'But the love of Christ constraineth us; because we thus judge, that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again. Therefore, if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new.' He that hath communicated, and does not afterward live by the measures of that day's duty, hath but acted a scene of religion; but himself shall dearly pay the price of the pompous and solemn hypocrisy.

From the Southern Churchman.

MISSIONARY EFFORTS.

It is now very generally known, that a plan of missionary operation upon a much more enlarged scale than that which has heretofore marked the efforts of the Church, is contemplated. Such a purpose meets with approbation; and we trust, that that approving response is cordial—the sincere expression of the feelings of her members, and that it will be followed by a prompt and *substantial evidence* that they are alive to the claims of Christ and the world. That charity practised in some *systematic* way, is most to be commended, both with a view to the culture of that grace, and the advancement of the ends toward which its efforts are directed, seems to be a common sentiment. But, while the principle is admitted to be true, we fear that it is not as commonly reduced to practice as it should be. This may result partly from that spirit of procrastination, which is the folly of a heart yet too much alienated from God, and the duties appertaining to his service, and partly from the want of a plan furnished to them in its minutest details. We will not now argue with the slothful or the heartless professor of religion. Those whose benevolent purposes are only waiting for direction, and who need but the promptings of a Christian counsellor, we would remind of the plan of *weekly offerings* suggested by the Bishop of New-Jersey, and recommended by the Bishop and Convention of this Diocese. The plan is not now new to our readers, and some of them have already adopted it—would that all Christians would do so! Our purpose in now recurring to it, chiefly relates to the enlarged operations of the Missionary Society. Were this the only object claiming the aid of the Church, and were there no reasons in favor of the plan suggested, to be derived from its moral influences upon him who practises it, the certainty that it will supply the means called for by that most important institution, should be a sufficient commendation of it to every enlightened and conscientious member of the Church. Let each one who is persuaded of the excellence of this plan adopt it without delay, and from the present time bring his weekly offerings to the treasury of God. Let the minister of each parish take means to obtain from every (not excluding the humblest) member of his charge, a statement of the smallest amount which Christian economy and self-denial will probably justify him in appropriating, every seventh day, to build the temple of the Lord; not that his weekly tribute is to be limited to that amount if God shall prosper him beyond his expectations, but as the least which he will pledge himself to bestow. Let him designate the objects to which it shall be appropriated, and in what proportions, or appoint another to do it for him. Let a receptacle for such gifts be placed in the temple of God, in which the widow may cast her mite and the rich man contribute of his abundance, consecrating it by the tear of gratitude to the Redeemer, and of sympathy for the lost: and by the prayer of faith that God would bless it to the purposes of his glory.

THE DEAD WHO DIE IN THE LORD.

Just received, and for sale at the Protestant Episcopal Press, *The Dead who Die in the Lord*, a sermon preached in St. Stephen's Church, New-Hartford, on Wednesday, July 26th, 1835, on occasion of the death of the Rev. Parker Adams, late Rector of said Church, by Benjamin Dorr, A. M., Rector of Trinity Church, Utica. Published by request of the Vestry of St. Stephen's Church.

B. Curtis Brown, *Print.*